A Short Exposition
of
Dr. Martin Luther's
Small Catechism

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A SHORT EXPOSITION

of

Dr. MARTIN LUTHER'S

SMALL CATECHISM.

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ENCHIRIDION.

handbook, manual

The Small Catechism

of

Dr. MARTIN LUTHER.

FOR PASTORS AND PREACHERS.

PREFACE.

MARTIN LUTHER TO ALL FAITHFUL, PIOUS PASTORS AND PREACHERS: GRACE, MERCY, AND PEACE IN CHRIST JESUS, OUR LORD!

The deplorable destitution which I recently observed, during a visitation of the churches, has impelled and constrained me to prepare this Catechism or Christian Doctrine in such a small and simple form. Alas, what manifold misery I beheld! The common people, especially in the villages, know nothing at all of Christian doctrine; and many pastors are quite unfit and incompetent to teach. Yet all are called Christians, have been baptized, and enjoy the use of the Sacraments, although they know neither the Lord's Prayer, nor the Creed, nor

the Ten Commandments, and live like the poor brutes and irrational swine. Still they have, now that the Gospel has come, learned to abuse all liberty in a masterly manner.

O ye bishops! how will ye ever render account to Christ for having so shamefully neglected the people, and having never for a moment exercised your office! May the judgment not overtake you! You command communion in one kind, and urge your human ordinances; but never ask, in the mean time, whether the people know the Lord's Prayer, the Creed, the Ten Commandments, or any part of God's Word. Woe, woe unto you everlastingly!

Therefore I entreat you all, for God's sake, my dear brethren who are pastors and preachers, to devote yourselves heartily to your office, and have pity upon the people who are committed to your charge. Help us to inculcate the Catechism upon them, especially upon the young. Let those who are not able to do better take these tables and forms and set them word for word before the people, in the manner following: —

First, the minister should above all things avoid the use of different texts and forms of the Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, etc. Let him adopt one form and adhere to it, using it one year as the other; for young and ignorant people must be taught one certain text and form, and will easily become confused if we teach thus to-day and otherwise next year, as if we thought of making improvements. In this way all effort and labor will be lost. This our honored fathers well understood, who all used the Lord's Prayer, the Creed, the Ten Commandments in one and the same manner. Therefore we also should so teach these forms to the young and inexperienced as not to change a syllable, nor set them forth and recite them one year differently from the other.

Hence, choose whatever form you think best, and ad-

here to it forever. When you preach among the learned and judicious, you may show your art, and set these things forth with as many flourishes, and turn them as skillfully as you wish; but among the young adhere to one and the same fixed form and manner, and teach them, first of all, the text of the Ten Commandments, the Creed, the Lord's Prayer, etc., so that they can say it after you word for word, and commit it to memory.

But those who are unwilling to learn it should be told that they deny Christ and are no Christians; neither should they be admitted to the Sacrament, accepted as sponsors at baptism, nor be accorded the exercise of Christian liberty; but they are simply to be remanded to the pope and his officials, yea, to the devil himself. Parents and employers should also refuse them meat and drink, and give them to understand that the prince will drive such rude fellows from the country. For although we cannot and should not force any one to believe, yet we should lead and urge the masses to perceive what those consider right and wrong among whom they live and find their sustenance. Whoever would live in a city and enjoy its privileges, should know and observe its laws, whether he believe or be at heart a rogue or knave.

Secondly, when they have well learned the text, teach them the sense also, that they may know what it means. Again take the form of these tables or some other short fixed form of your choice, and adhere to it without the change of a single syllable, as was said of the text; and take your time to it; for it is not necessary to take up all the parts at once, but take one after the other. When they well understand the First Commandment, proceed

to the Second, and thus continue; otherwise they will be overburdened, and be able to retain nothing well.

Thirdly, after you have taught them this short Catechism, take up the Large Catechism, and impart to them a richer and fuller knowledge; dwell on each Commandment, Petition, and Part, with its various works, uses, benefits, dangers, and harm, as you may find these abundantly pointed out in many books treating of these subjects; and especially give most attention to the Commandment or Part which is most neglected among your people. For example, the Seventh Commandment, which forbids stealing, you must particularly enforce among mechanics and merchants, and also among farmers and servants; for among such people all kinds of unfaithfulness and thieving are frequent. Again, you must urge the Fourth Commandment among children and the common people, that they may be quiet, faithful, obedient, peaceable, always adducing frequent examples from the Scriptures to show how God punished or blessed such persons.

Especially should you here urge civil rulers and parents to govern well and educate children for service in schools, showing them their duty in this regard, and the greatness of their sin if they neglect it; for by such neglect they overthrow and destroy both the kingdom of God and that of this world, and show themselves to be the worst foes both of God and man. Dwell on the great harm they do if they will not help to educate children for the ministry, clerkships, and other offices, etc., and on the terrible punishment God will visit upon them for it. It is necessary to preach of these things; for parents and rulers sin unspeakably in them, and the devil has a horrible object in view.

Lastly, since the people are freed from the tyranny of the pope, they no longer desire to go to the Sacrament, but despise it. It is necessary to be urgent on this point, remembering, however, that we are to force no one to believe, or to receive the Sacrament, nor to fix any law, time, or place for it, but so to preach that

they will be urged of their own accord, without our law, and will, as it were, compel us pastors to administer the Sacrament. This is done by telling them that if a person does not seek nor desire the Lord's Supper at least some four times a year, it is to be feared that he despises the Sacrament and is not a Christian, just as he is not a Christian who refuses to believe or to hear the Gospel. For Christ did not say, Omit this, or, Despise this; but, "This do ye, as oft as ye drink it," etc. Truly, He wants it done, and by no means neglected or despised. "This do ye," is His command.

Whoever does not highly prize the Sacrament, thus shows that he has no sin, no flesh, no devil, no world, no death, no danger, no hell; that is, he does not believe that they exist, although he is in them over head and ears, and is doubly the devil's. On the other hand, he needs no grace, life, Paradise, heaven, Christ, God, nor anything good; for if he believed that he has so much that is evil, and needs so much that is good, he would not thus neglect the Sacrament, by which such evil is remedied and so much good is bestowed. Neither would it be necessary to force him to the Sacrament by any law, but he would hasten to it of his own accord, and constrain himself, and compel you to administer it to him.

Therefore you need not make any law in this matter, as the pope does; only set forth clearly the benefit and harm, the necessity and use, the danger and blessing, connected with this Sacrament, and the people will come of themselves, without your compulsion. But if they do not come, let them alone, telling them that they are of the devil, as they do not regard nor feel their great need and God's gracious help. Should you, however, fail to urge this matter, or make a law or a bane of it, it is your fault if they despise the Sacrament. How could they be otherwise than slothful if you sleep

and keep silence? Therefore look to it, ye pastors and preachers; our office is a different thing now from what it was under the pope; it has now become earnest and salutary. Hence it involves much more trouble and labor, danger and trial, and secures but little reward and gratitude in the world. But Christ Himself will be our reward if we labor faithfully. To this end may the Father of all grace help us, to whom be praise and thanks in eternity, through Christ, our Lord! Amen.

The Ten Commandments,

AS THE HEAD OF THE FAMILY SHOULD TEACH THEM IN ALL SIMPLICITY TO HIS HOUSEHOLD.

The First Commandment.

Thou shalt have no other gods before me.

What does this mean? Answer:

We should fear, love, and trust in God above all things.

The Second Commandment.

Thou shalt not take the name of the Lord, thy God, in vain.

What does this mean? Answer:

We should fear and love God that we may not curse, swear, use witchcraft, lie, or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks.

The Third Commandment.

Thou shalt sanctify the holy-day.

What does this mean? Answer:

We should fear and love God that we may not despise preaching and His Word, but hold it sacred, and gladly hear and learn it.

The Fourth Commandment.

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

What does this mean? Answer:

We should fear and love God that we may not despise our parents and masters, nor provoke them to anger, but give them honor, serve and obey them, and hold them in love and esteem.

The Fifth Commandment.

Thou shalt not kill.

What does this mean? Answer:

We should fear and love God that we may not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

The Sixth Commandment.

Thou shalt not commit adultery.

What does this mean? Answer:

We should fear and love God that we may lead a chaste and decent life in word and deed, and each love and honor his spouse.

The Seventh Commandment.

Thou shalt not steal.

What does this mean? Answer:

We should fear and love God that we may not take our neighbor's money or goods, nor get them by false ware or dealing, but help him to improve and protect his property and business.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

What does this mean? Answer:

We should fear and love God that we may not deceitfully belie, betray, slander, nor defame our neighbor, but defend him, speak well of him, and put the best construction on everything.

The Ninth Commandment.

Thou shalt not covet thy neighbor's house.

What does this mean? Answer:

We should fear and love God that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right, but help and be of service to him in keeping it.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's.

What does this mean? Answer:

We should fear and love God that we may not estrange, force, or entice away from our neighbor his wife, servants, or cattle, but urge them to stay and do their duty.

What does God say of all these Commandments? Answer:

He says thus: I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

What does this mean? Answer:

God threatens to punish all that transgress these Commandments. Therefore we should fear His wrath, and not act contrary to them. But He promises grace and every blessing to all that keep these Commandments. Therefore we should also love and trust in Him, and willingly do according to His Commandments.

The Creed,

AS THE HEAD OF THE FAMILY SHOULD TEACH IT IN ALL SIMPLICITY TO HIS HOUSEHOLD.

The First Article.

OF CREATION.

I believe in God the Father Almighty, Maker of heaven and earth.

What does this mean? Answer:

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true.

The Second Article.

OF REDEMPTION.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pon-

tius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead.

What does this mean? Answer:

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

The Third Article.

OF SANCTIFICATION.

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

What does this mean? Answer:

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith: in which Christian Church He daily and richly forgives all sins to me and all believers, and will at the last day raise up me and all the dead, and give unto me and all believers in Christ eternal life. This is most certainly true.

The Lord's Prayer,

AS THE HEAD OF THE FAMILY SHOULD TEACH IT IN ALL SIMPLICITY TO HIS HOUSEHOLD.

Our Father who art in heaven.

What does this mean? Answer:

God would by these words tenderly invite us to believe that He is our true Father, and that we are His true children, so that we may with all boldness and confidence ask Him as dear children ask their dear father.

The First Petition.

Hallowed be Thy name.

What does this mean? Answer:

God's name is indeed holy in itself; but we pray in this petition that it may be holy among us also.

How is this done? Answer:

When the Word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it. This grant us, dear Father in heaven. But he that teaches and lives otherwise than God's Word teaches, profanes the name of God among us. From this preserve us, Heavenly Father.

The Second Petition.

Thy kingdom come.

What does this mean? Answer:

The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it may come unto us also.

How is this done? Answer:

When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead a godly life, here in time and hereafter in eternity.

The Third Petition.

Thy will be done on earth as it is in heaven.

What does this mean? Answer:

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also.

How is this done? Answer:

When God breaks and hinders every evil counsel and will which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our flesh, but strengthens and preserves us steadfast in His Word and faith unto our end. This is His gracious and good will.

The Fourth Petition.

Give us this day our daily bread.

What does this mean? Answer:

God gives daily bread indeed without our prayer, also to all the wicked; but we pray in this petition that He would lead us to know it, and to receive our daily bread with thanksgiving.

What, then, is meant by daily bread? Answer:

Everything that belongs to the support and wants of the body, such as food, drink, clothing, shoes, house, home, field, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like.

The Fifth Petition.

And forgive us our trespasses, as we forgive those who trespass against us.

What does this mean? Answer:

We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny our prayer; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace; for we daily sin much and indeed deserve nothing but punishment. So will we also heartily forgive and readily do good to those who sin against us.

The Sixth Petition.

And lead us not into temptation.

What does this mean? Answer:

God indeed tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world, and our flesh may not deceive us, nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome, and obtain the victory.

The Seventh Petition.

But deliver us from evil.

What does this mean? Answer:

We pray in this petition, as the sum of all, that our Father in heaven would deliver us from every evil of body and soul, property and honor, and finally, when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven.

Amen.

What does this mean? Answer:

That I should be certain that these petitions are acceptable to our Father in heaven, and heard; for He Himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, yea, yea, it shall be so.

The Sacrament of Holy Baptism,

AS THE HEAD OF THE FAMILY SHOULD TEACH IT IN ALL SIMPLICITY TO HIS HOUSEHOLD.

FIRST.

What is Baptism? Answer:

Baptism is not simple water only, but it is the water comprehended in God's command and connected with God's word.

Which is that word of God? Answer:

Christ, our Lord, says in the last chapter of Matthew: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

SECONDLY.

What does Baptism give or profit? Answer:

It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

Which are such words and promises of God? Answer:

Christ, our Lord, says in the last chapter of Mark: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

THIRDLY.

How can water do such great things? Answer:

It is not the water indeed that does them, but the word of God which is in and with the water, and faith which trusts such word of God in the water. For without the word of God the water is simple water, and no baptism. But with the word of God it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter third:

By the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior, that, being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.

FOURTHLY.

What does such baptizing with water signify? Answer:

It signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

Where is this written? Answer:

St. Paul says, Romans, chapter sixth: We are buried with Christ by baptism into death, that, like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

The Office of the Keys,

AS THE HEAD OF THE FAMILY SHOULD TEACH IT IN ALL SIMPLICITY TO HIS HOUSEHOLD.

What is the Office of the Keys? Answer:

It is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent as long as they do not repent.

Where is this written? Answer:

Thus writes the holy Evangelist John, chapter twentieth:

The Lord Jesus breathed on His disciples, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

What do you believe according to these words? Answer:

I believe that when the called ministers of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent of their sins and are willing to amend, this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself.

How the Unlearned Should be Taught to Confess.

What is Confession? Answer:

Confession embraces two parts: one is that we confess our sins; the other, that we receive absolution, or forgiveness, from the confessor,* as from God Himself, and in no wise doubt, but firmly believe, that by it our sins are forgiven before God in heaven.

What sins should we confess? Answer:

Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer; but before the confessor we should confess those sins only which we know and feel in our hearts.

* or pastor.

Which are these? Answer:

Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any person by word or deed; whether you have stolen, neglected, or wasted aught, or done other injury.

Pray, give me a brief form of confession. Answer:

Say to the confessor, Reverend and dear Sir, I beseech you to hear my confession, and pronounce forgiveness to me, for God's sake.

Proceed!

I, a poor sinner, confess myself before God guilty of all sins. Especially do I confess before you that I am a servant, etc., but, alas! I serve my master unfaithfully; for in this and in that I have not done what they commanded me; I have provoked them to anger and profane words, have been negligent and have not prevented injury, have been immodest in words and deeds, have quarreled with my equals, have murmured and used profane words against my mistress, etc. For all this I am sorry, and implore grace; I promise amendment.

A master or mistress may say:

Especially do I confess before you that I have not faithfully trained my children and

household to the glory of God; I have used profane language, set a bad example by indecent words and deeds, have done my neighbor harm and spoken evil of him, have overcharged and given false ware and short measure;—

and whatever else he has done against God's Commandments and his station, etc.

But if any one does not find himself burdened with such or greater sins, he should not trouble himself on that account, nor seek or invent other sins, and thus make confession a torture, but simply mention one or two that you know, after this manner: Especially do I confess that I have once been profane; I have once used improper words; I have once neglected this or that, etc. Let that suffice.

But if you are conscious of none at all, which, however, is scarcely possible, then mention none in particular, but receive absolution upon the General Confession which you make before God to the confessor.

Then shall the confessor say:

God be merciful to thee, and strengthen thy faith. Amen.

Furthermore:

Dost thou believe that my forgiveness is God's forgiveness?

Yes, I believe.

Then he shall say:

Be it unto thee as thou believest. And I, by the command of our Lord Jesus Christ, for-

give thee thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Depart in peace.

Those, however, whose conscience is heavily burdened, or who are troubled and tempted, the confessor will know how to comfort and incite to faith with more passages of Scripture. This is designed merely to be a general form of confession for the unlearned.

The Sacrament of the Altar,

AS THE HEAD OF THE FAMILY SHOULD TEACH IT IN ALL SIMPLICITY TO HIS HOUSEHOLD.

What is the Sacrament of the Altar? Answer:

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.

Where is this written? Answer:

The holy Evangelists, Matthew, Mark, Luke, and St. Paul, write thus:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is my body, which is given for you. This do in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this

cup is the new testament in my blood, which is shed for you for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me.

What is the benefit of such eating and drinking? Answer:

That is shown us by these words, "Given, and shed for you for the remission of sins"; namely, that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

How can bodily eating and drinking do such great things? Answer:

It is not the eating and drinking, indeed, that does them, but the words here written, "Given, and shed for you for the remission of sins"; which words, beside the bodily eating and drinking, are as the chief thing in the Sacrament; and he that believes these words has what they say and express, namely, the forgiveness of sins.

Who, then. receives such Sacrament worthily? Answer:

Fasting and bodily preparation is, indeed, a fine outward training; but he is truly worthy and well prepared who has faith in these words, "Given, and shed for you for the remission of sins." But he that does not believe these words, or doubts, is unworthy and unprepared; for the words. "For you," require all hearts to believe.

How the Head of the Family Should Teach His Household to Pray Morning and Evening.

Morning Prayer.

In the morning, when you get up, make the sign of the holy cross and say:

In the name of God the Father, Son, and Holy Ghost. Amen.

Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may also say this little prayer:

I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast kept me this night from all harm and danger; and I pray Thee that Thou wouldst keep me this day also from sin and every evil, that all my doings and life may please Thee. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the wicked foe may have no power over me. Amen.

Then go joyfully to your work, singing a hymn, like that on the Ten Commandments, or whatever your devotion may suggest.

Evening Prayer.

In the evening, when you go to bed, make the sign of the holy cross and say:

In the name of God the Father, Son, and Holy Ghost. Amen.

Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may also say this little prayer:

I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day; and I pray Thee that Thou wouldst forgive me all my sins where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the wicked foe may have no power over me. Amen.

Then go to sleep at once and in good cheer.

How the Head of the Family Should Teach His Household to Ask a Blessing and Return Thanks.

Asking a Blessing.

The children and servants shall go to the table reverently, fold their hands, and say:

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season; Thou openest Thy hands and satisfiest the desire of every living thing.

Then shall be said the Lord's Prayer and the following:

Lord God, Heavenly Father, bless us and these Thy gifts which we receive from Thy bountiful goodness, through Jesus Christ, our Lord. Amen.

Returning Thanks.

Also, after eating, they shall, in like manner, reverently and with folded hands say:

O give thanks unto the Lord, for He is good; for His mercy endureth forever. He giveth food to all flesh: He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse. He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

Then shall be said the Lord's Prayer and the following:

We thank Thee, Lord God, Heavenly Father, through Jesus Christ, our Lord, for all Thy benefits, who livest and reignest for ever and ever. Amen.

Table of Duties;

OR, CERTAIN PASSAGES OF SCRIPTURE FOR VARIOUS HOLY ORDERS AND ESTATES WHEREBY THESE ARE SEVERALLY TO BE ADMONISHED OF THEIR OFFICE AND DUTY.

To Bishops, Pastors, and Preachers.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice; holding fast the

faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. 3, 2. 3. 4. 6. Tit. 1, 9.

What the Hearers Owe to Their Pastors.

Eat and drink such things as they give; for the laborer is worthy of his hire. Luke 10, 7.

Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. 1 Cor. 9, 14.

Let him that is taught in the Word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6, 6. 7.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward. 1 Tim. 5, 17. 18.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. 1 Thess. 5, 12. 13.

Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Hebr. 13, 17.

Of Civil Government.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13, 1—4.

Of Subjects.

Render unto Caesar the things which are Caesar's, and unto God the things that are God's. Matt. 22, 21.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Rom. 13, 5—7.

I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, our Savior. 1 Tim. 2, 1—3.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Tit. 3, 1.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. 1 Pet. 2, 13. 14.

To Husbands.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. And be not bitter against them. 1 Pet. 3, 7. Col. 3, 19.

To Wives.

Wives, submit yourselves unto your own husbands as unto the Lord. Eph. 5, 22.

Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 1 Pet. 3, 5. 6.

To Parents.

And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Eph. 6, 4.

To Children.

Children, obey your parents in the Lord; for this is right. Honor thy father and mother;

which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. Eph. 6, 1—3.

To Servants, Hired Men, and Laborers.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6, 5—8.

To Masters and Mistresses.

And, ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him. Eph. 6, 9.

To the Young in General.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time. **1 Pet. 5, 5. 6.**

To Widows.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. 1 Tim. 5, 5. 6.

To All in Common.

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments. Rom. 13, 9. And persevere in prayer for all men. 1 Tim. 2, 1.

Let each his lesson learn with care,
And all the household well shall fare.

Christian Questions

WITH THEIR ANSWERS,

DRAWN UP BY DR. MARTIN LUTHER FOR THOSE WHO INTEND TO GO TO THE SACRAMENT.

After confession and instruction in the Ten Commandments, Creed, Lord's Prayer, and the sacraments of Baptism and the Holy Supper, the confessor may ask, or one may ask himself: —

1. Do you believe that you are a sinner? Answer:

Yes, I believe it; I am a sinner.

2. How do you know this? Answer:

From the Ten Commandments; these I have not kept.

3. Are you also sorry for your sins? Answer:

Yes, I am sorry that I have sinned against God.

4. What have you deserved of God by your sins? Answer:

His wrath and displeasure, temporal death, and eternal damnation. Rom. 6, 21. 23.

5. Do you also hope to be saved? Answer:

Yes, such is my hope.

6. In whom, then, do you trust? Answer:

In my dear Lord Jesus Christ.

7. Who is Christ? Answer:

The Son of God, true God and man.

8. How many Gods are there? Answer:

Only one; but there are three persons, Father, Son, and Holy Ghost.

9. What, then, has Christ done for you that you trust in Him? Answer:

He died for me, and shed His blood for me on the cross for the forgiveness of sins.

10. Did the Father also die for you? Answer:

He did not; for the Father is God only, the Holy Ghost likewise; but the Son is true God and true man; He died for me and shed His blood for me.

11. How do you know this? Answer:

From the holy Gospel and from the words of the Sacrament, and by His body and blood given me as a pledge in the Sacrament.

12. How do those words read? Answer:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it unto His disciples, and said, Take, eat; this is my body, which is given for you. This do in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in my blood, which is shed for you for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me.

13. You believe, then, that the true body and blood of Christ are in the Sacrament? Answer:

Yes, I believe it.

14. What induces you to believe this? Answer:

The word of Christ, Take, eat, this is my body; Drink ye all of it, this is my blood.

15. What ought we to do when we eat His body and drink His blood, and thus receive the pledge? Answer:

We ought to show and remember His death and the shedding of His blood, as He taught us: This do, as oft as ye do it, in remembrance of me.

16. Why ought we to remember and show His death? Answer:

That we may learn to believe that no creature could make satisfaction for our sins but Christ, true God and man; and that we may learn to look with terror at our sins, and to regard them as great indeed, and to find joy and comfort in Him alone, and thus be saved through such faith.

17. What was it that moved Him to die and make satisfaction for your sins? Answer:

His great love to His Father, and to me and other sinners, as it is written in John 14; Rom. 5; Gal. 2; Eph. 5.

18. Finally, why do you wish to go to the Sacrament? Answer:

That I may learn to believe that Christ died for my sin out of great love, as before said; and that I may also learn of Him to love God and my neighbor.

19. What should admonish and incite a Christian to receive the Sacrament frequently? Answer:

In respect to God, both the command and the promise of Christ the Lord should move him, and in respect to himself, the trouble that lies heavy on him, on account of which such command, encouragement, and promise are given.

20. But what shall a person do if he be not sensible of such trouble, and feel no hunger and thirst for the Sacrament? Answer:

To such a person no better advice can be given than that, in the first place, he put his hand into

his bosom, and feel whether he still have flesh and blood, and that he by all means believe what the Scriptures say of it, in Gal. 5 and Rom. 7.

Secondly, that he look around to see whether he is still in the world, and keep in mind that there will be no lack of sin and trouble, as the Scriptures say, in John 15 and 16; 1 John 2 and 5.

Thirdly, he will certainly have the devil also about him, who with his lying and murdering, day and night, will let him have no peace within or without, as the Scriptures picture him, in John 8 and 16; 1 Pet. 5; Eph. 6; 2 Tim. 2.

NOTE.

These questions and answers are no child's play, but are drawn up with great earnestness of purpose by the venerable and pious Dr. Luther for both young and old. Let each one take heed and likewise consider it a serious matter; for St. Paul says, to the Galatians, chapter sixth: "Be not deceived; God is not mocked."

A SHORT EXPOSITION

of

Dr. MARTIN LUTHER'S SMALL CATECHISM.

Introduction.

1. What is a Catechism?

A book of instruction composed in questions and answers.

2. Who has written our Small Catechism?

Doctor Martin Luther.

3. Whereof does he treat in this book?

Of the chief parts of Christian doctrine.

1) 1 Pet. 2, 2. As new-born babes, desire the sincere milk of the Word, that ye may grow thereby.

4. Whence has Luther taken this doctrine?

From the Holy Scripture, or the Bible.

5. What is the Bible?

It is the Word of God written by inspiration of the Holy Ghost, by the holy Prophets in the Old Testament, and by the Apostles and Evangelists in the New Testament, to make us wise unto salvation through faith which is in Christ Jesus.

2) 2 Pet. 1, 21. Holy men of God spake as they were moved by the Holy Ghost.

3) 2 Tim. 3, 15—17. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

4) 1 Cor. 2, 13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

5) John 5, 39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.

6) Luke 11, 28. Blessed are they that hear the Word of God, and kee[illegible] it.

6. Which are the Chief Parts of Christian doctrine?

1. The Ten Commandments; 2. the Creed; 3. the Lord's Prayer; 4. the Sacrament of Holy Baptism; 5. the Office of the Keys and Confession; 6. the Sacrament of the Altar.

PART I.

The Ten Commandments.

7. What are the Ten Commandments?

They are the holy will of God, or the Law, wherein God tells us how we are to be and what we are to do or not to do.

7) Lev. 19, 2. Ye shall be holy; for I, the Lord, your God, am holy.

8) Micah 6, 8. He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?

9) Deut. 6, 6. 7. And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children.
Deut. 10, 4.

8. When and how did God give this Law?

In the creation of man He wrote it in man's heart, and afterwards He laid it down in ten commandments written on two tables, and published it through Moses.

10) Rom. 2, 14. 15. For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves: which show the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

Bible History. Exod. 19. 20. [Moral Law, Ceremonial Law, Political Law.]

9. What is the Sum of the First Table?

11) "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind." Matt. 22, 37.

10. What is the Sum of the Second Table?

12) "Thou shalt love thy neighbor as thyself." Matt. 22, 39.

11. What, then, is in one word the Sum of all Commandments?

Love.

13) 1 Tim. 1, 5. Now the end of the commandment is charity out of a pure heart.

14) Rom. 13, 10. Therefore love is the fulfilling of the Law.

12. Whom does God mean when in the Ten Commandments He says, "Thou shalt"?

Me and all other men.

THE FIRST TABLE.

The First Commandment.

13. Which is the First Commandment?

Thou shalt have no other gods before me.

14. What does this mean?

We should fear, love, and trust in God above all things.

15. What is forbidden in the First Commandment?

All manner of idolatry, whether it be actually to regard and adore a creature as God, or to fear, love, or trust in creatures as we should fear, love, and trust in God alone. (Gross and fine idolatry.)

15) Is. 42, 8. I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images.

16) Matt. 4, 10. Thou shalt worship the Lord, thy God, and Him only shalt thou serve.

17) Ps. 115, 3. 4. But our God is in the heavens; He hath done whatsoever He pleased. Their idols are silver and gold, the work of men's hands.

18) Matt. 10, 28. Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell.

19) Matt. 10, 37. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.

20) Prov. 3, 5. Trust in the Lord with all thine heart, and lean not unto thine own understanding.

21) Jer. 17, 5. Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

22) Eph. 5, 5. For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

23) Phil. 3, 19. Whose god is their belly, and whose glory is in their shame, who mind earthly things.

24) Ps. 14, 1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works.

25) John 5, 23. All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him.

B. H. Exod. 32. The golden calf. — Luke 16, 19. The rich man. — Matt. 19, 16. The rich young man.

16. What is enjoined in the First Commandment?

That we should fear, love, and trust in God above all things.

26) Gen. 17, 1. I am the Almighty God; walk before me, and be thou perfect.

27) Ps. 33, 8. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him.

28) Gen. 39, 9. How, then, can I do this great wickedness, and sin against God?

29) Ps. 73, 25. 26. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever.

30) Ps. 42, 11. Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God.

31) Ps. 118, 8. It is better to trust in the Lord than to put confidence in man.

B. H. Dan. 3. The men in the fiery furnace.—Gen. 22. Abraham. — Dan. 6. Daniel in the lions' den.

The Second Commandment.

17. Which is the Second Commandment?

Thou shalt not take the name of the Lord, thy God, in vain.

18. What does this mean?

We should fear and love God that we may not curse, swear, use witchcraft, lie, or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks.

19. Why do we here and in the following Commandments say, "We should fear and love God"?

Because from the fear and love of God the fulfillment of all other Commandments should flow.

20. What is God's name?

God, as He has revealed Himself to us.

32) Ps. 48, 10. According to Thy name, O God, so is Thy praise unto the ends of the earth; Thy right hand is full of righteousness.

21. What is forbidden in this Commandment?

The sin of taking God's name in vain, especially by cursing, swearing, using witchcraft, lying, or deceiving by His name.

22. What is cursing by God's name?

To blaspheme God, or to invoke upon one's self or others the wrath and punishment of God.

33) Lev. 24, 15. 16. Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death.

34) Gal. 6, 7. Be not deceived; God is not mocked.

35) James 3, 9. 10. With the tongue bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

B. H. 1 Sam. 17, 43. Goliath. — Matt. 26, 74. Peter. — Matt. 27, 25. The Jews. — 2 Sam. 16, 13. Shimei.

23. What is swearing by God's name?

To call upon God as the witness of truth or the avenger of falsehood.

36) 2 Cor. 1, 23. I call God for a record upon my soul.

24. What manner of swearing is forbidden?

False, blasphemous, and frivolous swearing, and all oaths in uncertain things.

37) Matt. 5, 33—37. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

B. H. Matt. 26, 72. Peter. — Matt. 14, 6—9. Herod. — Acts 23, 12. The conspiracy against Paul.

25. What manner of swearing is permitted, and even enjoined?

Whatever swearing is demanded by the glory of God and the welfare of our neighbor.

38) Deut. 6, 13. Thou shalt fear the Lord, thy God, and serve Him, and shalt swear by His name.

39) Hebr. 6, 16. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife.

B. H. Matt. 26, 63. 64. Jesus swearing. — Gen. 24, 3. Abraham's servant.

26. What is meant by using witchcraft by God's name?

Using God's name or Word without His command and promise to perform supernatural things, such as conjuring, fortune-telling, consulting the dead, and similar satanic arts.

40) Deut. 18, 10—12. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord, thy God, doth drive them out from before thee.

B. H. Exod. 7. 8. The Egyptian sorcerers. — 1 Sam. 28. The witch at Endor. — Acts 19, 19. The books of curious arts.

27. What is meant by lying or deceiving by God's name?

Adorning false doctrine or ungodly life with the Word and name of God.

41) Jer. 23, 31. Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith.

42) Matt. 15, 8. This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me.

43) Matt. 7, 21. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven.

B. H. Acts 5. Ananias and Sapphira. — Matt. 23. The scribes and Pharisees.

28. What is enjoined in the Second Commandment?

We should call upon God's name in every trouble, pray, praise, and give thanks.

(44) Ps. 50, 15. Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.

(45) Matt. 7, 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

(46) Ps. 103, 1. Bless the Lord, O my soul: and all that is within me, bless His holy name.

(47) Ps. 118, 1. O give thanks unto the Lord; for He is good: because His mercy endureth forever.

B. H. 1 Sam. 1. 2. Hannah.

The Third Commandment.

29. Which is the Third Commandment?

Thou shalt sanctify the holy-day.

30. What does this mean?

We should fear and love God that we may not despise preaching and His Word, but hold it sacred, and gladly hear and learn it.

31. Does this Commandment require of us that we should keep the Sabbath, feasts, or holy-days of any kind, as the people of God did in the Old Testament?

No; for in the New Testament all this has been abolished by God Himself.

48) Matt. 12, 8. The Son of Man is Lord even of the Sabbath day.

49) Col. 2, 16. 17. Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ.

32. Why, then, do we celebrate Sunday and other feasts?

Not by divine command, but in order to have time and opportunity for public worship.

50) Hebr. 10, 25. Not forsaking the assembling of ourselves together, as the manner of some is.

51) Acts 2, 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

33. What is, therefore, forbidden in the Third Commandment?

We should not despise preaching and God's Word.

34. How is this done?

By negligently, carelessly, or not at all attending public worship or using the written Word of God and the Sacraments.

52) John 8, 47. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

53) Luke 10, 16. He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.

54) Hos. 4, 6. Because thou hast rejected knowledge, I will also reject thee.

B. H. Luke 7, 30. The scribes and Pharisees.

35. What is enjoined in the Third Commandment?

We should hold preaching and God's Word sacred, and gladly hear and learn it.

55) Is. 66, 2. To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word.

56) Eccl. 5, 1. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil.

57) Ps. 26, 6—8. So will I compass Thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all Thy wondrous works. Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.

58) 1 Thess. 2, 13. When ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God.

59) Col. 3, 16. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

60) Luke 11, 28. Blessed are they that hear the Word of God, and keep it.

61) Gal. 6, 6. Let him that is taught in the Word communicate unto him that teacheth in all good things.

B. H. 1 Sam. 1. 2. Hannah, the mother of Samuel. — Luke 2, 41—52. Jesus twelve years old. — vv. 36—38. Anna the Prophetess. — v. 51. The mother of Jesus. — Luke 10, 39. Mary, the sister of Martha.

THE SECOND TABLE.

36. What is the Sum of the Second Table?

62) "Thou shalt love thy neighbor as thyself." Matt. 22, 39.

63) Matt. 7, 12. All things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the prophets.

37. Who is our neighbor?

Every one who is in need of our love.

64) Gal. 6, 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

65) Matt. 5, 44. 45. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you,

that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

B. H. Luke 10, 25—37. The good Samaritan.

The Fourth Commandment.

38. Which is the Fourth Commandment?

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

39. What does this mean?

We should fear and love God that we may not despise our parents and masters, nor provoke them to anger, but give them honor, serve and obey them, and hold them in love and esteem.

40. Who are parents and masters?

Father and mother and all those who, by God's ordinance, are placed over us in home, state, school, and church.

B. H. Gen. 41, 43. Joseph. — 2 Kings 2, 12. Elijah. — 1 Cor. 4, 15. Paul.

41. What is forbidden in the Fourth Commandment?

We should not despise our parents and masters, nor provoke them to anger.

42. How is this done?

By not respecting their dignity and will, and provoking them to just anger by disobedience or any kind of wickedness.

66) Prov. 30, 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

67) Rom. 13, 2. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation.

68) 1 Pet. 2, 18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

B. H. 1 Sam. 2, 12. The sons of Eli. — 2 Sam. 15. Absalom. — 2 Kings 2, 23. 24. The boys at Bethel.

43. What is enjoined in the Fourth Commandment?

We should give honor to our parents and masters, serve and obey them, and hold them in love and esteem.

44. How is this done?

When we truly regard them as God's representatives, of our own accord do for them what we can, obey them in all things in which God has placed them over us, and esteem them as a precious gift of God.

69) Eph. 6, 2. 3. Honor thy father and mother; which is the first commandment with promise: That it may be well with thee, and thou mayest live long on the earth.

70) Col. 3, 20. Children, obey your parents in all things; for this is well pleasing unto the Lord.

71) Prov. 23, 22. Hearken unto thy father that begat thee, and despise not thy mother when she is old.

72) 1 Tim. 5, 4. Let them learn to requite their parents; for that is good and acceptable before God.

73) Hebr. 13, 17. Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.

74) Rom. 13, 1. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.

75) Lev. 19, 32. Thou shalt rise up before the hoary head, and honor the face of the old man.

76) Acts 5, 29. We ought to obey God rather than men.

B. H. Gen. 46, 47. Joseph. — Ruth 1, 16. Ruth. — 1 Kings 2, 19. Solomon. — Luke 2, 51. Jesus.

The Fifth Commandment.

45. Which is the Fifth Commandment?

Thou shalt not kill.

46. What does this mean?

We should fear and love God that we may not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

47. What is forbidden in the Fifth Commandment?

That we should not hurt nor harm our neighbor in his body; that is, we should do or say nothing whereby his life may be destroyed, shortened, or embittered, and bear no anger or hatred against him in our hearts.

77) Gen. 9, 6. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man.

78) Matt. 26, 52. All they that take the sword shall perish with the sword.

79) Rom. 13, 4. He beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

80) Rom. 12, 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord.

81) Matt. 5, 21. 22. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever

shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.

82) I John 3, 15. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

83) Matt. 15, 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Deut. 22, 8. (Killing through carelessness.)

B. H. Gen. 4, 8. Cain. — Gen. 37, 31—34. Joseph's brothers. — 2 Sam. 11, 15. David. — Matt. 26, 51. Peter. — Jer. 18, 18. — Acts 7, 54.

48. What is enjoined in this Commandment?

That we should help and befriend our neighbor in every bodily need, and hence be merciful, meek, and forgiving towards him.

84) Is. 58, 7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

85) Rom. 12, 20. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.

86) Matt. 5, 5. 7. 9. Blessed are the meek; for they shall inherit the earth. Blessed are the merciful; for they shall obtain mercy. Blessed are the peacemakers; for they shall be called the children of God.

87) Matt. 5, 25. Agree with thine adversary quickly whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

B. H. Gen. 14, 12, etc. Abraham. — 1 Sam. 26. David. — Luke 10, 33. The good Samaritan. — Matt. 25, 31—46. The Judgment.

The Sixth Commandment.

49. Which is the Sixth Commandment?

Thou shalt not commit adultery.

50. What does this mean?

We should fear and love God that we may lead a chaste and decent life in word and deed, and each love and honor his spouse.

51. What is marriage?

The lifelong union of man and wife unto one flesh, instituted by God and entered into by rightful betrothal.

B. H. Gen. 2, 18—24. The institution of matrimony.

52. What is forbidden in the Sixth Commandment?

Everything whereby the divine ordinance of matrimony is broken, violated, or desecrated, be it in or out of wedlock, by deed, word, or desire.

88) Eph. 5, 3. 4. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

89) Eph. 5, 12. For it is a shame even to speak of those things which are done of them in secret.

90) Matt. 19, 6. What therefore God hath joined together, let not man put asunder.

91) Matt. 19, 9. Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.

92) 2 Pet. 2, 14. Having eyes full of adultery, and that cannot cease from sin.

93) Matt. 5, 27. 28. Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

94) Hebr. 13, 4. Whoremongers and adulterers God will judge.

B. H. 2 Sam. 11. David. — Matt. 14. Herod.

53. What is enjoined upon all men in this Commandment?

To lead a chaste and decent life in word and deed.

95) Rom. 13, 13. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

96) Eph. 4, 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

97) 1 Cor. 6, 19. Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

B. H. Gen. 39. Joseph.

54. What does this require?

That we quench the evil desires with God's Word and prayer, industry and temperance, and that we flee and avoid all opportunity for unchasteness.

98) Ps. 51, 10. Create in me a clean heart, O God; and renew a right spirit within me.

99) 1 Cor. 6, 18. Flee fornication.

100) 1 Tim. 5, 22. Keep thyself pure.

101) 2 Tim. 2, 22. Flee youthful lusts.

102) Prov. 23, 31—33. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a ser-

pent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

103) Prov. 1, 10. My son, if sinners entice thee, consent thou not.

55. What is enjoined upon married people especially?

That each should love and honor his spouse, the husband his wife as his helpmeet, and the wife her husband as her head.

See the Table of Duties.

The Seventh Commandment.

56. Which is the Seventh Commandment?

Thou shalt not steal.

57. What does this mean?

We should fear and love God that we may not take our neighbor's money or goods, nor get them by false ware or dealing, but help him to improve and protect his property and business.

58. What is forbidden in this Commandment?

We should not take our neighbor's money or goods, nor get them by false ware or dealing.

59. What particular sins are here forbidden?

Every kind of robbery, theft, usury, and fraud, as well as envy and covetousness within our hearts.

104) Eph. 4, 28. Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

105) Hab. 2, 6. Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!

106) 1 Thess. 4, 6. That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such.

107) Lev. 19, 35. 36. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have. I am the Lord, your God.

108) Lev. 25, 36. Take thou no usury of him or increase, but fear thy God, that thy brother may live with thee.

109) Jer. 22, 13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work.

110) 2 Thess. 3, 10. If any would not work, neither should he eat.

111) Ps. 37, 21. The wicked borroweth, and payeth not again.

112) Prov. 29, 24. Whoso is partner with a thief hateth his own soul.

B. H. Luke 10, 30. Robbery. — Josh. 7. Achan. — 2 Kings 5. Gehazi.

60. What is enjoined in this Commandment?

That we should help our neighbor to improve and protect his property and business.

61. How is this done?

By assisting our neighbor in word and deed that his property and business may be increased and preserved from harm.

113) Matt. 5, 42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

114) Prov. 19, 17. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.

115) Hebr. 13, 16. But to do good and to communicate forget not; for with such sacrifices God is well pleased.

B. H. Gen. 13, 1—12. Abraham and Lot. — Luke 19, 8. Zacchaeus.

The Eighth Commandment.

62. Which is the Eighth Commandment?

Thou shalt not bear false witness against thy neighbor.

63. What does this mean?

We should fear and love God that we may not deceitfully belie, betray, slander, nor defame our neighbor, but defend him, speak well of him, and put the best construction on everything.

64. What is forbidden in this Commandment?

Not only every untrue testimony in court, but all words and thoughts against our neighbor which come from a deceitful heart.

116) Zech. 8, 17. Let none of you imagine evil in your hearts against his neighbor. 1 Cor. 6. (Litigiousness.)

65. What is deceitfully belying our neighbor?

With a deceitful heart telling him a falsehood or withholding from him the truth.

117) Eph. 4, 25. Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another.

118) Prov. 19, 5. A false witness shall not be unpunished, and he that speaketh lies shall not escape.

B. H. 2 Kings 5, 25. Gehazi. — 1 Kings 21, 13. False witnesses against Naboth. — Matt. 26, 59—61. False witnesses against Jesus.

66. What is betraying our neighbor?

With a deceitful heart revealing his secrets.

119) Prov. 11, 13. A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter.

B. H. 1 Sam. 22, 6—19. Doeg. — Matt. 26, 14. Judas.

67. What is slandering our neighbor?

With a deceitful heart speaking evil of him.

120) James 4, 11. Speak not evil one of another, brethren.

121) Luke 6, 37. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned.

122) Matt. 18, 15. If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.

B. H. 2 Sam. 15, 1—6. Absalom.

68. What is defaming our neighbor?

With a deceitful heart injuring or destroying his good fame.

123) Ps. 50, 16. 19—22. Unto the wicked God saith, Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself. But I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

69. What is enjoined in this Commandment?

We should defend our neighbor, speak well of him, and put the best construction on everything.

70. What is defending our neighbor?

Protecting him against false accusations.

124) Prov. 31, 8. 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

71. What is speaking well of our neighbor?

Praising his good deeds and qualities as far as it can be done in keeping with the truth.

B. H. 1 Sam. 19, 4. Jonathan.

72. What is putting the best construction on everything?

Charitably covering our neighbor's faults and frailties, and explaining in his favor whatever admits of such explanation.

125) 1 Pet. 4, 8. Charity shall cover the multitude of sins.

126) 1 Cor. 13, 7. Charity believeth all things, hopeth all things, endureth all things.

The Ninth Commandment.

73. Which is the Ninth Commandment?

Thou shalt not covet thy neighbor's house.

74. What does this mean?

We should fear and love God that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right, but help and be of service to him in keeping it.

75. What is forbidden in these words?

We should not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right.

127) Is. 5, 8. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

128) Matt. 23, 14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.

129) 1 Tim. 6, 6—10. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

B. H. 1 Kings 21, 1—16. Naboth.

76. What is enjoined in this Commandment?

That we should help our neighbor and be of service to him in keeping his inheritance or house.

130) Phil. 2, 4. Look not every man on his own things, but every man also on the things of others.

131) Gal. 5, 13. By love serve one another.

The Tenth Commandment.

77. Which is the Tenth Commandment?

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's.

78. What does this mean?

We should fear and love God that we may not estrange, force, or entice away from our neighbor his wife, servants, or cattle, but urge them to stay and do their duty.

79. What is forbidden in this Commandment?

We should not estrange, force, or entice away from our neighbor his wife, servants, or cattle, that is, we should in no wise urge or allure them to leave him and come to us.

132) Rom. 13, 9. Thou shalt not covet.

80. What is enjoined in this Commandment?

That we should urge our neighbor's wife and servants to stay and do their duty.

B. H. **Epistle to Philemon.**

81. Of what would God remind us particularly in these last Commandments, saying, "Thou shalt not covet"?

Of two things: 1. that in God's sight mere evil lust is indeed and truly sin; and 2. that we should have no evil lust whatever in our hearts, but only holy desires and love of God and of all that is good.

133) Rom. 7, 7. I had not known lust except the Law had said, Thou shalt not covet.

134) James 1, 14. 15. But every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

135) Lev. 19, 2. Ye shall be holy; for I the Lord, your God, am holy.

136) Matt. 5, 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

137) Ps. 37, 4. Delight thyself in the Lord, and He shall give thee the desires of thine heart.

The Close of the Commandments.

82. What does God say of all these Commandments?

He says thus: I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

83. What does this mean?

God threatens to punish all that transgress these Commandments. Therefore we should fear His wrath, and not act contrary to them. But He promises grace and every blessing to all that keep these Commandments. Therefore we should also love and trust in Him, and willingly do according to His Commandments.

84. Why does God here call Himself a jealous God?

Because He has not only the right to give us commandments, but also the power to execute His threats and fulfill His promises.

138) James 4, 12. There is one Lawgiver, who is able to save and to destroy.

85. What does God threaten all them that hate Him and transgress His Commandments?

His wrath and displeasure, temporal death, and eternal damnation.

139) Deut. 27, 26. Cursed be he that confirmeth not all the words of this Law to do them. And all the people shall say, Amen.

140) Rom. 6, 23. The wages of sin is death.

86. Upon what children will God visit the iniquity of the fathers to the third and fourth generation?

Upon such as likewise hate Him and follow their parents in their transgression.

141) Ezek. 18, 20. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

B. H. Gen. 9, 25. Canaan. — Matt. 27, 25. The Jews.

87. Whereunto should this threat induce us?

That we may fear His wrath and not act contrary to His Commandments.

B. H. Gen. 7. The Deluge. — Gen. 19. Sodom. — Luke 19, 43. 44. The destruction of Jerusalem.

88. What does God promise those who love Him and keep His Commandments?

Grace and every blessing.

142) Luke 10, 28. This do, and thou shalt live.

143) 1 Tim. 4, 8. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

89. Whereunto should this promise tenderly invite us?

That we may love God and trust in Him, and willingly do according to His Commandments.

90. Can we keep God's Commandments as He would have us keep them?

No; since the fall natural man cannot keep the Law of God at all, and even the regenerate can keep it but imperfectly.

144) Ps. 14, 3. They are all gone aside, they are all together become filthy: there is none that doeth good; no, not one.

145) Eccl. 7, 20. There is not a just man upon earth that doeth good and sinneth not.

146) Is. 64, 6. We are all as an unclean thing, and all our righteousnesses are as filthy rags.

147) Job 14, 4. Who can bring a clean thing out of an unclean? Not one.

148) Phil. 3, 12. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

149) Ps. 143, 2. Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified.

150) James 2, 10. Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all.

91. What purposes does the Law, then, serve?

First, it checks, in a measure, the coarse outbursts of sin, and thereby helps to maintain outward discipline and decency in the world. *(A curb.)*

Secondly, and chiefly, it teaches man the due knowledge of his sin. *(A mirror.)*

151) Rom. 3, 20. By the Law is the knowledge of sin.

152) Rom. 7, 7. I had not known sin but by the Law; for I had not known lust except the Law had said, Thou shalt not covet.

Thirdly, it leads the regenerate to know what are truly good works. *(A rule.)*

153) Ps. 119, 9. Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word.

Of Sin.

92. What is sin?

Sin is every departure from the rule of the divine Law.

154) 1 John 3, 4. Whosoever committeth sin transgresseth also the Law; for sin is the transgression of the Law.

93. By whom was sin brought into the world?

By the devil, who first departed from God, and by man, who of his own free will suffered himself to be misled into sin.

155) 1 John 3, 8. He that committeth sin is of the devil; for the devil sinneth from the beginning.

156) Rom. 5, 12. By one man sin entered into the world, and death by sin.

B. H. Gen. 3, 1—7. The fall of man.

94. Of how many kinds is sin?

Of two kinds, original sin and actual sin.

95. What is original sin?

It is that sin which we have inherited from Adam, the total depravity of our whole human nature, which is now deprived of its concreated righteousness, inclined to all that is evil, and subject to damnation.

157) Ps. 51, 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me.

158) John 3, 6. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

159) Rom. 7, 18. I know that in me (that is, in my flesh) dwelleth no good thing.

160) Gen. 8, 21. The imagination of man's heart is evil from his youth.

161) Eph. 2, 3. And were by nature the children of wrath, even as others.

96. What is actual sin?

Every transgression of the divine Law in desires, thoughts, words, and deeds.

162) Matt. 15, 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

163) James 4, 17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

97. How may we, then, be made free from sin, righteous, and heirs of salvation?

Not by the works of the Law, but by faith.

164) Rom. 10, 4. Christ is the end of the Law for righteousness to every one that believeth.

PART II.

The Creed.

98. What is the Creed?

It is the confession or doctrine of faith as it is comprehended in the Apostles' Creed.

99. Where do we find the doctrine of faith?

In the Gospel.

100. What is the Gospel?

It is the glad tidings of the grace of God in Christ Jesus.

165) John 3, 16. For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

166) Rom. 1, 16. I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.

101. What difference is there between the Law and the Gospel?

1. The Law teaches what *we* are to do and not to do; the Gospel teaches what *God* has done, and still does, for our salvation.

2. The Law shows us our sin and the wrath of God; the Gospel shows us our Savior and the grace of God.

3. The Law demands, threatens, and condemns; the Gospel promises, gives, and seals unto us, forgiveness, life, and salvation.

4. The Law works wrath and kills; the Gospel invites and draws us to Christ, works faith, and thus gives us spiritual life.

5. The Law must be preached to secure sinners, the Gospel to such as are alarmed and terrified.

The First Article.

OF CREATION.

102. Which is the First Article of the Creed?

I believe in God the Father Almighty, Maker of heaven and earth.

103. What does this mean?

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true.

104. What is God?

God is a Spirit; He is eternal, omnipresent, omnipotent, omniscient, holy, just, faithful, benevolent, merciful, and gracious.

167) John 4, 24. God is a Spirit; and they that worship Him must worship Him in spirit and in truth.

168) Ps. 90, 1. 2. Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

169) Ps. 102, 27. Thou art the same.

170) Jer. 23, 23. 24. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in

secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

171) Luke 1, 37. With God nothing shall be impossible.

172) Ps. 139, 1—4. Lord, Thou hast searched me and known me. Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue but, lo, O Lord, Thou knowest it altogether.

173) Is. 6, 3. Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory.

174) Dan. 9, 7. O Lord, righteousness belongeth unto Thee, but unto us confusion of faces.

175) Ps. 33, 4. The Word of the Lord is right; and all His works are done in truth.

176) Ps. 145, 9. The Lord is good to all; and His tender mercies are over all His works.

177) Exod. 34, 6. 7. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin.

178) 1 John 4, 8. God is love.

179) Rom. 1, 19. 20. Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse. (Natural knowledge of God.)

105. Who is the true God?

The Triune God, Father, Son, and Holy Ghost, three distinct Persons in one divine Essence.

180) Deut. 6, 4. Hear, O Israel: the Lord, our God, is one Lord.

181) Matt. 28, 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

182) 2 Cor. 13, 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

Num. 6, 24—26. The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.

B. H. Matt. 3, 16. 17. The baptism of Jesus.

106. How are these divine Persons distinguished from each other?

The Father has begotten the Son from eternity; the Son is begotten of the Father from eternity; the Holy Ghost from eternity proceeds from the Father and the Son. — To the Father especially is ascribed the work of Creation; to the Son, the work of Redemption; to the Holy Ghost, the work of Sanctification. (Internal and external difference.)

183) Ps. 2, 7. Thou art my Son; this day have I begotten Thee.

184) John 15, 26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me.

185) Gal. 4, 6. Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

107. What is it to believe in God?

It is to know and accept as true what the Scriptures say of God, and with firm confidence to trust and rely in God.

186) Rom. 10, 14. How shall they believe in Him of whom they have not heard?

187) Rom. 10, 17. So, then, faith cometh by hearing, and hearing by the Word of God.

188) John 17, 3. And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. (*Knowledge.*)

189) John 5, 46. For had ye believed Moses, ye would have believed Me; for he wrote of Me.

190) John 3, 36. He that believeth not the Son shall not see life, but the wrath of God abideth on him. (*Assent.*)

191) Hebr. 11, 1. Now faith is the substance of things hoped for, the evidence of things not seen.

192) 2 Tim. 1, 12. I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. (*Confidence.*)

193) James 2, 19. Thou believest that there is one God; thou dost wel': the devils also believe, and tremble. (Faith of the head and mouth.)

B. H. Luke 7, 1—10. The centurion of Capernaum. — John 4, 47—53. The nobleman. — Matt. 15, 21—28. The woman of Canaan.

108. Why do we in each of the three Articles say, "*I* believe," and not, "*We* believe"?

Because no one can be saved by another's faith, but every one must believe for himself.

194) Hab. 2, 4. The just shall live by his faith.

195) Luke 7, 50. Thy faith hath saved thee; go in peace.

B. H. Matt. 25, 8—12. The foolish virgins.

109. Why do we here call the first Person "the Father"?

Because He is the Father of our Lord Jesus Christ, and also our true Father.

196) John 20, 17. I ascend unto my Father and your Father, and to my God and your God.

197) Mal. 2, 10. Have we not all one Father? Hath not one God created us?

198) Eph. 3, 14. 15. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

110. Why is God the Father called "Almighty" and "Maker"?

Because He has by His word made all things out of nothing.

199) Gen. 1, 1. In the beginning God created the heaven and the earth.

200) Hebr. 11, 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

201) Ps. 115, 3. Our God is in the heavens; He hath done whatsoever He hath pleased.

111. What do we mean by "heaven and earth"?

All creatures, visible and invisible.

202) Col. 1, 16. By Him were all things created, that are in heaven, and that are in earth, visible and invisible.

112. Which are the foremost among the invisible creatures?

The angels.

113. How many kinds of angels are there?

Two kinds, good and evil angels.

114. What are the good angels?

They are holy spirits, already confirmed in their bliss and of great power, who praise God, carry out His commands, and serve mankind.

203) Hebr. 1, 14. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?

204) Matt. 25, 31. When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.

205) Matt. 18, 10. In heaven their angels do always behold the face of My Father which is in heaven.

206) Ps. 103, 20. 21. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts; ye ministers of His that do His pleasure.

207) Ps. 34, 7. The angel of the Lord encampeth round about them that fear Him, and delivereth them.

208) Ps. 91, 11. 12. He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

B. H. 2 Kings 19, 35. Sennacherib's army. — Luke 2, 13. 14. The song of the angels. — Acts 12, 5—11. Peter set free. — Dan. 3. 6. Daniel and his friends. — Luke 16, 22. Lazarus.

115. What are the evil angels?

The fallen spirits, forever rejected, who are the declared enemies of God and man, and endeavor to destroy the works of God.

209) Jude 6. The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.

210) Eph. 6, 12. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

211) John 8, 44. The devil was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it.

212) 1 Pet. 5, 8. 9. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith.

B. H. Gen. 3, 1—5. The serpent. — Job 2. Satan. — Matt. 4, 1—11. The Tempter.

116. Which is the foremost among the visible creatures?

Man, because God Himself has prepared his body, has given him a rational soul, and, above all, has made him in His image.

213) Gen. 2, 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

214) Gen. 1, 27. God created man in His own image, in the image of God created He him; male and female created He them.

117. Wherein did the divine image consist?

In blissful knowledge of God and in perfect righteousness and holiness.

215) Col. 3, 10. Put on the new man, which is renewed in knowledge after the image of Him that created him.

216) Eph. 4, 24. Put on the new man, which after God is created in righteousness and true holiness.

118. Do we still bear the image of God?

No; it was lost by the fall, and while a beginning is made of its renewal in believers, it will be fully restored only in eternal life.

217) Gen. 5, 3. Adam begat a son in his own likeness, after his image; and called his name Seth.

Col. 3, 10. Eph. 4, 24. See Qu. 117.

218) Ps. 17, 15. I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness.

119. What do you also confess with the explanation of the First Article?

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason, and all my senses.

219) Ps. 139, 14. I will praise Thee; for I am fearfully and wonderfully made. Marvelous are Thy works, and that my soul knoweth right well.

120. What does God still do to you and all creatures?

He preserves and governs me and all creatures.

220) Acts 17, 27. 28. He is not far from every one of us; for in Him we live, and move, and have our being.

221) Hebr. 1, 3. He upholds all things by the word of His power.

222) Ps. 33, 13—15. The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; He considereth all their works.

223) Gen. 8, 22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

121. What does He give you for your preservation?

He gives me clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; He richly and daily provides me with all that I need to support this body and life.

224) Ps. 145, 15. 16. The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.

225) 1 Pet. 5, 7. Cast all your care upon Him; for He careth for you.

B. H. Gen. 9, 1—3. Noah and his descendants. — Deut. 8, 3. 4. Israel in the desert. — 1 Kings 17. Elijah. The widow.

122. What do you owe to the government of God?

That He defends me against all danger, and guards and protects me from all evil.

226) Matt. 10, 29. 30. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

227) Ps. 91, 10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

228) Gen. 50, 20. Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

229) Ps. 37, 5. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

B. H. Gen. 19. Lot. — Exod. 13. 14. The exodus. — Exod. 2. Moses.

123. What prompts God to do all this to you?

He does it all purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me.

230) Ps. 103, 13. Like as a father pitieth his children, so the Lord pitieth them that fear Him.

231) Gen. 32, 10. I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant.

B. H. Luke 7, 6. 7. The centurion of Capernaum.

124. What, then, is your duty toward the Father in heaven?

For all this it is my duty to thank and praise, to serve and obey Him.

232) Ps. 118, 1. O give thanks unto the Lord; for He is good: because His mercy endureth for ever.

233) Ps. 116, 12. What shall I render unto the Lord for all His benefits toward me?

125. And firmly believing all this, what are your closing words?

This is most certainly true.

The Second Article.

OF REDEMPTION.

126. Which is the Second Article?

I believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead.

127. What does this mean?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, pur-

chased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

128. Of whom does this Article treat?

Of Jesus Christ.

129. Why is He called Jesus?

Because He is the only Savior of all mankind.

234) Acts 4, 12. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.

235) Matt. 1, 21. She shall bring forth a son, and thou shalt call His name JESUS; for He shall save His people from their sins.

130. Why is He called Christ?

He is called Christ, or the Messiah, that is, the Anointed, because He has been anointed with the Holy Ghost without measure, to be our Prophet, Priest, and King.

236) Ps. 45, 7. Thou lovest righteousness and hatest wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

237) Acts 10, 38. God anointed Jesus of Nazareth with the Holy Ghost and with power.

131. Who is Jesus Christ?

True God, begotten of the Father from eternity, and also true man, born of the Virgin Mary.

132. Why do we believe that Jesus Christ is true God?

Because the Scriptures ascribe to Him divine names, divine attributes, divine works, and divine honor and glory.

238) 1 John 5, 20. This is the true God and eternal life.

239) Rom. 9, 5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.

240) John 20, 28. Thomas answered and said unto Him, My Lord and my God!

241) Jer. 23, 6. This is His name whereby He shall be called, The Lord, our Righteousness.

242) Ps. 2, 7. Thou art my Son; this day have I begotten Thee.

243) John 3, 16. For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

244) Rom. 8, 32. God spared not His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things?

245) John 1, 1. 2. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

246) Hebr. 13, 8. Jesus Christ the same yesterday, and to-day, and forever.

247) Matt. 28, 18. All power is given unto Me in heaven and in earth.

248) John 21, 17. Lord, Thou knowest all things.

249) Matt. 28, 20. Lo, I am with you alway, even unto the end of the world.

250) John 1, 3. All things were made by Him; and without Him was not anything made that was made.

251) Hebr. 1, 3. He upholds all things by the word of His power.

252) Matt. 9, 6. The Son of Man hath power on earth to forgive sins.

253) John 5, 27. The Father hath given Him authority to execute judgment also because He is the Son of Man.

254) John 5, 23. All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him.

255) Hebr. 1, 6. And let all the angels of God worship Him.

B. H. John 2, 1—11. The marriage feast in Cana. — Matt. 9, 1—8. The man sick of the palsy. — Luke 8, 22—25. Christ rebuking the storm. — John 11, 38—44. The resurrection of Lazarus.

133. Why do we believe that Jesus Christ is also true man?

Because the Scriptures expressly call Him "man" and attribute to Him the natural parts and ways of a man.

256) 1 Tim. 2, 5. There is one God, and one Mediator between God and men, the man Christ Jesus.

257) Luke 24, 39. Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.

258) Matt. 26, 38. My soul is exceeding sorrowful, even unto death.

B. H. Mark 4, 38. Jesus asleep. — Matt. 4, 2. Jesus hungered.

134. What two natures, then, are there in Christ?

The divine nature and the human nature.

259) 2 Sam. 7, 19. And is this the manner of man, O Lord God?

Rom. 9, 5. See Qu. 132.

135. How are the two natures united in Christ?

In such manner that the Son of God has received the human nature into His person, and that in this one Person each of the two natures partakes of the properties of the other.

260) John 1, 14. The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only-begotten of the Father,) full of grace and truth.

261) 1 Tim. 3, 16. Without controversy great is the mystery of godliness: God was manifest in the flesh.

262) Col. 2, 9. In Him dwelleth all the fullness of the Godhead bodily. (Personal union.)

263) Is. 9, 6. Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

264) Matt. 28, 18. All power is given unto Me in heaven and in earth.

265) Matt. 28, 20. Lo, I am with you alway, even unto the end of the world.

266) Acts 3, 15. Ye killed the Prince of Life.

267) 1 John 1, 7. The blood of Jesus Christ, His Son, cleanseth us from all sin. (Communication of attributes.)

136. For what purpose did the Son of God assume the human nature?

To redeem and save sinful mankind.

268) Matt. 18, 11. The Son of Man is come to save that which was lost.

137. Why was it necessary that our Redeemer should be a true man?

That He might be capable of fulfilling the Law, of suffering and dying, as all men's substitute.

269) Hebr. 2, 14. Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil.

138. Why was it necessary that He should be true God?

That He might be sufficient to appease the wrath of God, and to overcome sin, death, and the devil.

270) Ps. 49, 7. 8. None of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious, and it ceaseth forever).

139. How manifold is the office which Christ took upon Himself for our salvation?

Threefold, that of a Prophet, a Priest, and a King.

140. Wherein does the prophetic office of Christ consist?

In this, that He by word and deed revealed Himself, and by the preaching of the Gospel still reveals Himself, as the Son of God and the Redeemer of the world.

271) Deut. 18, 15. The Lord, thy God, will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.

272) Matt. 17, 5. This is My beloved Son, in whom I am well pleased; hear ye Him.

273) John 1, 18. No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, He hath declared Him.

274) Luke 10, 16. He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.

141. Wherein does the priestly office of Christ consist?

In this, that He in our stead perfectly fulfilled the Law, and sacrificed Himself for us, and still intercedes for us with His heavenly Father.

275) Hebr. 7, 26. 27. Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's; for this He did once, when He offered up Himself.

276) Gal. 4, 4. 5. When the fullness of the time was come, God sent forth His Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons.

277) 1 Pet. 2, 24. Christ His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

278) 1 John 2, 1. 2. If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous. And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

142. Wherein does the kingly office of Christ consist?

In this, that He mightily rules over all creatures, and especially governs and protects His Church, and finally leads it to glory.

279) Matt. 28, 18. All power is given unto Me in heaven and in earth. Matt. 11, 27. (The kingdom of power.)

280) John 18, 37. Pilate therefore said unto Him, Art Thou a king, then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice.

281) Matt. 21, 5. Tell ye the daughter of Sion, Be-

hold, thy King cometh unto thee, meek, and sitting upon an ass and a colt, the foal of an ass. (The kingdom of grace.)

282) 2 Tim. 4, 18. The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen. (The kingdom of glory.)

143. What two *states* do we distinguish in Christ's performance of this office?

The State of Humiliation and the State of Exaltation.

144. Wherein did Christ's State of Humiliation consist?

In this, that Christ, according to His human nature, did not always and not fully use the divine majesty communicated to His human nature.

283) Phil. 2, 5—8. Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

B. H. John 2, 11. John 11, 40. John 18, 6. Rays of hidden glory.

145. With which words does the Second Article describe the State of Humiliation?

With the words, "Conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried."

146. What do the Scriptures teach concerning the conception of Christ?

That Christ was by the miraculous working of the Holy Ghost conceived a true man by the Virgin Mary.

284) Luke 1, 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God.

147. What do the Scriptures teach of the birth of Christ?

That Christ was born of the Virgin Mary, a true man, and in great poverty.

285) Is. 9, 6. Unto us a Child is born, unto us a Son is given.

Luke 2, 1—14. The Gospel of Christmas Day.

Matt. 8, 20. The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head. (The poverty of Christ.)

148. What do the Scriptures testify of Christ's suffering and death?

That, under Pontius Pilate, He suffered unspeakable tortures of body and soul, and died on the accursed tree of the cross.

(The narrative of Christ's suffering and death.)

149. What do the Scriptures say of Christ's burial?

That His sacred body was laid in the sepulcher, and remained there to the third day without seeing corruption.

286) Ps. 16, 10. Thou wilt not suffer Thine Holy One to see corruption.

150. For what purpose did Christ thus humiliate Himself?

To redeem me, a lost and condemned creature.

151. Wherefrom has Christ redeemed you?

From all sins, from death, and from the power of the devil.

152. In what respect has Christ redeemed you from all sins?

He has freed me from the guilt, the punishment, and the dominion of sin.

287) Gal. 3, 13. Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.

288) 1 Pet. 1, 18. 19. Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot.

153. In what respect are you redeemed from death by Christ?

I need not fear temporal death, since eternal death has no longer any power over me.

289) Hebr. 2, 14. 15. Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.

290) 2 Tim. 1, 10. Christ hath abolished death, and hath brought life and immortality to light.

154. In what respect has Christ redeemed you from the power of the devil?

He has overcome the devil, and conquered him, so that he can no more accuse me, and I can now victoriously withstand his temptations.

291) Gen. 3, 15. I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel.

292) 1 John 3, 8. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Hebr. 2, 14. 15. See Qu. 153.

155. Wherewith has Christ redeemed you?

Not with gold or silver, but with His holy, precious blood and with His innocent suffering and death.

1 Pet. 1, 18. 19. See Qu. 152.

293) 1 John 1, 7. The blood of Jesus Christ, His Son, cleanseth us from all sin.

156. How does this work your redemption?

Christ has thereby rendered satisfaction for me, and paid the penalty of my guilt.

294) 2 Cor. 5, 21. He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.

295) Is. 53, 4. 5. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.

157. Whose own have you become by the redemption?

Christ has redeemed me, purchased, and won me, so that I am now His own, and He is my Lord.

296) Rev. 5, 9. Thou wast slain, and hast redeemed us to God by Thy blood.

297) Is. 53, 11. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities.

158. Has Christ redeemed, purchased, and won *you* only?

No, me and all lost and condemned mankind.

298) Matt. 18, 11. The Son of Man is come to save that which was lost.

299) John 1, 29. Behold the Lamb of God, which taketh away the sin of the world.

300) 1 John 2, 2. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

301) 2 Pet. 2, 1. They deny the Lord that bought them, and bring upon themselves swift destruction.

159. Wherein does Christ's State of Exaltation consist?

In this, that Christ, according to His human nature, fully and continually uses the divine majesty communicated to His human nature.

302) Phil. 2, 9—11. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

160. In which words does the Second Article describe this state?

In the words, "He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

161. What do the Scriptures teach concerning Christ's descent into hell?

That Christ, having been quickened in His grave, exhibited Himself to hell as its Conqueror, and triumphed over all His infernal enemies.

303) 1 Pet. 3, 18. 19. Christ was put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison.

304) Col. 2, 15. Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

162. What do the Scriptures teach concerning Christ's resurrection?

That Christ on the third day victoriously and with a glorified body issued from the grave, and showed Himself alive to His disciples.

(The Easter Gospel.)

163. Why is the resurrection of Christ so comforting to us?

Because it is conclusive evidence, —

1. That Christ is the Son of God, and that His doctrine is the truth;

2. That God the Father has accepted the sacrifice of His Son for the reconciliation of the world;

3. That all believers shall rise unto eternal life.

305) Rom. 1, 4. He was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

306) John 2, 19. Destroy this temple, and in three days I will raise it up.

307) 1 Cor. 15, 17. If Christ be not raised, your faith is vain; ye are yet in your sins.

308) Rom. 4, 25. Christ was delivered for our offenses, and was raised again for our justification.

309) John 14, 19. Because I live, ye shall live also.

310) John 11, 25. 26. I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.

164. What do the Scriptures testify concerning Christ's ascension into heaven?

That Christ, according to His human nature, visibly ascended on high, and entered into the glory of His Father, there to prepare a place for us.

311) Ps. 68, 18. Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men, yea, for the rebellious also.

312) Eph. 4, 10. He that descended is the same also that ascended up far above all heavens, that He might fill all things.

313) John 12, 26. Where I am, there shall also My servant be.

(The narrative of the Ascension.)

165. What, according to the Scriptures, is Christ's sitting at the right hand of God?

That Christ, also according to His human nature, with divine power and majesty rules and fills all things, and especially governs and protects His Church, of which He is the Head.

314) Ps. 110, 1. Sit Thou (the Father says to Christ) at My right hand, until I make Thine enemies Thy footstool.

Eph. 1, 20—23. God set Him (Christ) at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all.

166. What do we, according to the Scriptures, believe concerning Christ's coming to Judgment?

That at the last day He will return visibly and in glory to judge the world in righteousness.

315) Acts 1, 11. This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.

316) Acts 10, 42. He is ordained of God to be the Judge of quick and dead.

317) Acts 17, 31. God hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained.

318) 2 Pet. 3, 10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

319) Mark 13, 32. Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

320) 1 Pet. 4. 7. The end of all things is at hand. 2 Thess. 2. (Antichrist.)

321) 2 Cor. 5, 10. We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

322) John 12, 48. The word that I have spoken, the same shall judge him in the last day.

B. H. Matt. 25, 31—46. The final Judgment.

167. Which words of the Catechism describe the fruit of Christ's exaltation and, likewise, the end and aim of the entire work of redemption?

The words, "That I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true."

323) Luke 1, 74. 75. That we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life.

324) 2 Cor. 5, 15. He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.

The Third Article.

OF SANCTIFICATION.

168. Which is the Third Article?

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

169. What does this mean?

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith: in which Christian Church He daily and richly forgives all sins to me and all believers, and will at the last day raise up me and all the dead, and give unto me and all believers in Christ eternal life. This is most certainly true.

170. Of what five points does this Article treat?

1. Of the Holy Ghost; 2. of the Church; 3. of the Forgiveness of Sins; 4. of the Resurrection of the Body; 5. of the Life Everlasting.

1. Of the Holy Ghost.

171. Which is the statement of the first point?

I believe in the Holy Ghost.

172. Who is the Holy Ghost?

The Third Person in the Holy Trinity, true God with the Father and the Son.

325) Matt. 28, 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

326) 1 Cor. 3, 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

327) Acts 5, 3. 4. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God.

328) Ps. 33, 6. By the word of the Lord were the heavens made; and all the host of them by the Breath (Spirit) of His mouth.

329) Ps. 139, 7—10. Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me.

330) 1 Cor. 2, 10. The Spirit searcheth all things, yea, the deep things of God.

173. Why is He called the *Holy* Ghost?

1. Because He is Himself holy; 2. because He makes us holy by working faith in us and appropriating to us Christ and His salvation.

331) Is. 6, 3. Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.

174. In what words do you confess that your sanctification is not your own work?

In the words, "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him."

332) 1 Cor. 6, 11. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

175. In what words do you confess that sanctification is the work of the Holy Ghost?

In the words, "But the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."

176. Why do you believe that you cannot by your own reason or strength believe in Jesus Christ, or come to Him?

Because I believe the Scriptures, which say that by nature I am spiritually blind and dead and an enemy of God.

333) 1 Cor. 2, 14. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

334) Eph. 2, 1. Ye were dead in trespasses and sins.

335) Rom. 8, 7. The carnal mind is enmity against God.

336) 1 Cor. 12, 3. No man can say that Jesus is the Lord but by the Holy Ghost.

177. What has the Holy Ghost done to bring you to Christ and sanctify you?

He has called me by the Gospel.

337) Luke 14, 17. Come; for all things are now ready.

B. H. Luke 14, 16 ff. The great supper. — Matt. 22, 1 ff. The marriage of the king's son.

178. What has the Holy Ghost wrought in you by such call?

He has by the Gospel enlightened me with His gifts, so that I know Jesus as my Savior, trust and believe, rejoice and take comfort in Him. (Regeneration. Conversion.)

338) 2 Tim. 1, 9. God hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.

339) 1 Pet. 2, 9. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.

340) Jer. 31, 18. Turn Thou me, and I shall be turned; for Thou art the Lord, my God.

341) 2 Cor. 4, 6. God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

342) Eph. 2, 8. 9. By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast.

179. What else has the Holy Spirit wrought in you?

He has sanctified me in the true faith; that is, He has by faith renewed my heart, and gives me power to struggle against and overcome Satan, the world, and the flesh, and to walk in godliness and good works. (Sanctification in the narrower sense.)

343) 1 Thess. 4, 3. This is the will of God, even your sanctification.

344) Eph. 2, 10. We are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them.

180. What is a good work in God's sight?

Whatever a child of God does, speaks, or thinks, in faith, according to the Ten Commandments, for the glory of God and the benefit of his neighbor.

345) John 15, 5. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.

346) Matt. 15, 9. In vain they do worship Me, teaching for doctrines the commandments of men.

347) 1 Cor. 10, 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

348) 1 Pet. 4, 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

B. H. Mark 12, 41—44. The widow's mite. — Mark 14, 3—9. The precious ointment poured on Jesus' head. — Luke 10, 38—42. Mary and Martha.

181. What has the Holy Ghost lastly wrought in you?

He has, by the Gospel, kept me in the true faith.

349) 1 Pet. 1, 5. Ye are kept by the power of God through faith unto salvation.

350) Phil. 1, 6. Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.

182. Has the Holy Ghost wrought all this in *you only*?

No; but He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith.

183. Is the Holy Ghost willing to work all this in every one who hears the Gospel?

Yes; but most men obstinately resist the Word and Spirit of God, and are thus lost by their own fault.

351) Ezek. 33, 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.

352) 1 Tim. 2, 4. God will have all men to be saved, and to come unto the knowledge of the truth.

353) 2 Pet. 3, 9. The Lord is not willing that any should perish, but that all should come to repentance.

354) Matt. 22, 14. Many are called, but few are chosen.

355) Matt. 23, 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

356) Acts 7, 51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.

357) Hos. 13, 9. O Israel, thou hast destroyed thyself; but in Me is thine help.

2. Of the Church.

184. Which is the statement of the second point in the Third Article?

I believe in the Holy Christian Church, the Communion of Saints.

185. What is the Church?

The congregation of saints, that is, all Christendom, the whole number of all believers; for *only* believers, and *all* believers, are members of the Church.

358) Eph. 2, 19—22. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

Acts 2. Pentecost.

186. Why do we say, "I *believe* in the Church"?

1. Because the Church is invisible, since no man can look into another's heart and see if he believe;

2. Because we are, nevertheless, assured by Scripture that the Holy Ghost at all times gathers and preserves a congregation of believers.

359) 2 Tim. 2, 19. The foundation of God standeth sure, having this seal, The Lord knoweth them that are His.

360) Luke 17, 20. 21. The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.

361) Matt. 16, 18. Thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it.

B. H. 1 Kings 19, 8—18. The seven thousand in Israel.

187. Why do we believe in *one* Church?

Because all believers are one spiritual body, whose only Head is Christ.

362) Eph. 4, 3—6. Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

188. Why do we say, "I believe in a *holy* Church"?

1. Because all the members of the Church are holy by faith in Christ;

2. Because they serve God with holy works.

363) Eph. 5, 25—27. Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.

1 Pet. 2, 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

189. Why do we say, "I believe in a holy *Christian* Church"?

Because the Church is built upon Christ, its sole Foundation.

364) 1 Cor. 3, 11. Other foundation can no man lay than that is laid, which is Jesus Christ.

Eph. 2, 19—22. See Qu. 185.

190. Where is this one holy Christian Church to be found?

Wherever and only where the Gospel of Christ is in use; for according to God's promise His Word does not remain without fruit.

365) Is. 55, 10. 11. As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

191. Whom do we mean when we speak of a *visible* Church?

The whole number of those who profess the Christian faith and are gathered about God's Word, but among whom, besides the true Christians, there are also hypocrites.

B. H. Matt. 13, 24—26. The tares among the wheat. — Matt. 13, 47. 48. The net that gathered of every kind.

192. Whom do we call the *true* visible Church?

The whole number of those who have, teach, and confess the entire doctrine of the Word of God in all its purity, and among whom the Sacraments are duly administered according to Christ's institution.

366) Matt. 28, 20. Teaching them to observe all things whatsoever I have commanded you.

193. When do we properly use this doctrine of the Church?

When we take heed to be and remain members of the invisible Church; when we, to this end, adhere to the Church of the pure Word and confession, contribute toward its maintenance and extension according to our ability, and avoid all false churches.

367) 2 Cor. 13, 5. Examine yourselves, whether ye be in the faith; prove your own selves.

368) John 8, 31. 32. If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.

369) 1 Cor. 9, 14. The Lord hath ordained that they which preach the Gospel should live of the Gospel.

370) Matt. 28, 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

371) Matt. 7, 15. Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.

372) 1 John 4, 1. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

373) Rom. 16, 17. Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

2 Cor. 6, 14—18. Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

3. Of the Forgiveness of Sins.

194. Which is the statement of the third point of this Article?

I believe in the Forgiveness of Sins.

195. Why do you say, "I believe in the forgiveness of sins"?

Because by the Scriptures I am assured that God by grace, for Christ's sake, through the Gospel, daily and richly forgives all sins to me and all believers.

374) Mark 2, 7. Who can forgive sins but God only?

375) Ps. 130, 3. 4. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared.

376) Ps. 103, 2. 3. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases.

377) Eph. 1, 7. In Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

378) Rom. 3, 28. Therefore we conclude that a man is justified by faith, without the deeds of the Law.

196. How does God forgive sins?

He does not impute their sins to sinners, or, in other words, He declares sinners righteous. (Justification.)

379) 2 Cor. 5, 21. For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.

380) Rom. 8, 33. Who shall lay anything to the charge of God's elect? It is God that justifieth.

B. H. Matt. 18, 23—35. The wicked servant.

197. Who receives this forgiveness?

Although it has been procured for all men, and is offered by the Gospel to all that hear it, yet only those who believe the Gospel and thus accept the forgiveness of sins actually become partakers of such forgiveness.

381) 2 Cor. 5, 19. God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation.

382) Gen. 15, 6. Abram believed in the Lord; and He counted it to him for righteousness.

383) Rom. 4, 5. To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

B. H. Luke 18, 9—14. The publican.

198. What, then, do we, together with our Church, confess regarding the forgiveness of sins, or justification?

That we receive forgiveness of sins and are justified before God, not by our works, but by grace, for Christ's sake, through faith.

384) Rom. 3, 22—25. There is no difference; for all have sinned, and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.

199. Can every believer be sure of the forgiveness of sins and of his salvation?

Yes, he can and should be, because God's promise is sure.

385) 2 Tim. 1, 12. I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

386) Rom. 8, 38. 39. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord.

200. Why must we ever firmly maintain this Article especially?

Because it is the chief article of Christian doctrine, by which the Christian Church distinguishes itself from all false religions, and which gives all the glory to God alone, and affords enduring comfort to poor sinners.

B. H. Matt. 9, 1—8. The man sick of the palsy.

4. Of the Resurrection of the Body.

201. Which is the statement of the fourth point of the Third Article?

I believe in the Resurrection of the Body.

202. What do you believe concerning this point according to the Scriptures?

That at the last day God will raise up me and all the dead, so that our bodies, the same bodies that have died, shall again be made alive.

387) John 5, 28. 29. The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

203. What difference will there be in the resurrection of the dead?

The believers will rise with glorified bodies to everlasting life; but the unbelievers will rise

to eternal death, that is, to everlasting shame, contempt, and torment, in hell.

388) Dan. 12, 2. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

John 5, 28. 29. See Qu. 202.

389) Job 19, 25—27. I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.

390) Phil. 3, 21. Who shall change our vile body, that it may be fashioned like unto His glorious body.

1 Cor. 15, 51. 52. Transmutation of the living.

391) Luke 16, 23. 24. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

392) Matt. 10, 28. Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell.

393) Is. 66, 24. Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

394) Matt. 7, 13. Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

B. H. Luke 16, 19—31. The rich man and Lazarus. — Two places only. — (Luke 12, 47. 48. Degrees of damnation.)

5. Of Eternal Life.

204. Which is the statement of the fifth point in this Article?

I believe in the Life Everlasting.

205. What do the Scriptures teach concerning eternal life?

That all believers when they die are, according to the soul, at once present with Christ, and, after the last day, shall be with Christ, body and soul, and live with Him in eternal joy and glory.

395) Luke 23, 43. Verily, I say unto thee, To-day shalt thou be with Me in paradise.

396) Rev. 14, 13. Blessed are the dead which die in the Lord from henceforth.

397) John 10, 27. 28. My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life.

398) 1 John 3, 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

399) Ps. 16, 11. In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore.

400) John 17, 24. Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me.

401) Rom. 8, 18. I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

(2 Cor. 9, 6. Degrees of eternal glory.)

206. To whom shall eternal life be given?

To me and all believers, but to believers only.

402) John 3, 16. For God so loved the world that He gave His only-begotten Son, that whosoever be-

lieveth in Him should not perish, but have everlasting life.

403) John 3, 36. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.

404) Matt. 24, 13. He that shall endure unto the end, the same shall be saved.

207. Are you sure that you also will enter into eternal life?

Yes; for according to the Scriptures I am firmly to believe that, as God has in time called me by the Gospel, enlightened, sanctified, and kept me in the true faith, even so He has from eternity chosen me unto the adoption of children and unto life everlasting, and no man shall pluck me out of His hand.

405) Eph. 1, 3—6. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.

406) Rom. 8, 28—30. We know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.

PART III.

The Lord's Prayer.

Of Prayer in General.

208. What is prayer?

It is an act of worship wherein we with our hearts and lips bring our petitions before God and offer up praise and thanks to Him.

407) Ps. 19, 14. Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

408) Ps. 10, 17. Lord, Thou hast heard the desire of the humble; Thou wilt prepare their heart; Thou wilt cause Thine ear to hear.

409) Is. 65, 24. And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear.

410) Matt. 6, 7. When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

See Scripture passages to Qu. 28.

209. What should induce us to pray?

God's command and promise, as well as our own and our neighbor's need.

411) Ps. 27, 8. When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek.

412) Matt. 7, 7. 8. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

413) Ps. 145, 18. 19. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

He will fulfill the desire of them that fear Him; He also will hear their cry, and will save them.

414) Ps. 50, 15. Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.

210. To whom should we pray?

Only to the true God, Father, Son, and Holy Ghost, since to Him alone such honor is due, and He alone is able and willing to hear our prayer.

415) Matt. 4, 10. Thou shalt worship the Lord, thy God, and Him only shalt thou serve.

416) Ps. 65, 2. O Thou that hearest prayer, unto Thee shall all flesh come.

417) Is. 63, 16. Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting.

211. What should we ask of God in our prayers?

Everything that tends to the glory of God and to our own and our neighbor's welfare, both spiritual and temporal blessings.

418) Phil. 4, 6. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

419) Mark 11, 24. What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

212. What distinction should we observe in our prayers?

Such spiritual blessings as are necessary for our salvation we should ask without condition; all other gifts, with the condition that God would grant them to us if they tend to His glory and our welfare.

420) Luke 11, 13. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

421) Luke 22, 42. Father, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine, be done.

422) Matt. 8, 2. Lord, if Thou wilt, Thou canst make me clean.

423) 1 John 5, 14. This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us.

213. How should we pray?

In Jesus' name and with firm confidence.

424) John 16, 23. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.

425) Matt. 21, 22. All things, whatsoever ye shall ask in prayer, believing, ye shall receive.

214. For whom should we pray?

For ourselves and for all other men; but not for the dead.

426) 1 Tim. 2, 1. I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.

427) Matt. 5, 44. Pray for them which despitefully use you and persecute you.

428) Hebr. 9, 27. It is appointed unto men once to die, but after this the Judgment.

B. H. Luke 18, 13. The publican. — Gen. 18, 20—23. Abraham. — Matt. 15, 22—28. The Syrophenician woman. — Luke 23, 34. Jesus. — Acts 7, 59. Stephen.

215. Where should we pray?

Everywhere, and especially in the closet and in public worship.

429) 1 Tim. 2, 8. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

430) Matt. 6, 6. Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

431) Ps. 26, 12. In the congregations will I bless the Lord.

216. When should we pray?

At all times, and especially in times of trouble.

432) 1 Thess. 5, 17. Pray without ceasing.

433) Is. 26, 16. Lord, in trouble have they visited Thee; they poured out a prayer when Thy chastening was upon them.

See Morning and Evening Prayers in Small Catechism.

217. Which of all prayers is the most excellent, the model prayer?

The Lord's Prayer, *"Our Father who art in heaven," etc.*

Our Father who art in heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory for ever and ever. Amen.

218. Into which parts may the Lord's Prayer be divided?

The Introduction, the Seven Petitions, and the Conclusion.

The Introduction.

219. Which is the Introduction?

Our Father who art in heaven.

220. What does this mean?

God would by these words tenderly invite us to believe that He is our true Father, and that we are His true children, so that we may with

all boldness and confidence ask Him as dear children ask their dear father.

221. Why would God have us accost Him "Father"?

God would by this winning name encourage us to pray without fear or doubt.

434) 1 John 3, 1. Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God.

435) Rom. 8, 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry, Abba, Father.

436) Eph. 3, 14. 15. For this cause I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named.

222. Why are we to say, *"Our* Father"?

Because all believers are in Christ the children of one Father, and should, therefore, pray for and with each other.

437) Eph. 4, 6. One God and Father of all, who is above all, and through all, and in you all.

223. Why do we add, *"Who art in heaven"*?

To remember that our Father is Lord over all and able to do exceeding abundantly above all that we ask or think. Eph. 3, 20.

224. What do we ask in the seven Petitions?

In the first three Petitions we ask for spiritual blessings, in the Fourth Petition, for temporal gifts, and in the last three Petitions, for the averting of evil.

The First Petition.

225. Which is the First Petition?

Hallowed be Thy name.

226. What does this mean?

God's name is indeed holy in itself; but we pray in this petition that it may be holy among us also.

227. How is this done?

When the Word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it. This grant us, dear Father in heaven. But he that teaches and lives otherwise than God's Word teaches, profanes the name of God among us. From this preserve us, Heavenly Father.

228. What do we ask of God in this Petition?

Pure doctrine and holy life.

438) John 17, 17. Sanctify them through Thy truth; Thy Word is truth.

439) Matt. 5, 16. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

229. From what do we ask Him to preserve us?

From false doctrine and ungodly life.

440) Ezek. 22, 26. Her priests have violated My Law, and have profaned Mine holy things.

441) Rom. 2, 23. 24. Thou that makest thy boast of the Law, through breaking the Law dishonorest thou God. For the name of God is blasphemed among the Gentiles through you.

230. How is God's name hallowed among us by pure doctrine and holy life?

God's name is not thereby rendered holy, but held sacred among us and others, and thus His glory is magnified on earth.

The Second Petition.

231. Which is the Second Petition?

Thy kingdom come.

232. What does this mean?

The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it may come unto us also.

233. How is this done?

When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead a godly life, here in time and hereafter in eternity.

234. What kingdom is here understood?

Not the kingdom of power, but the kingdom of grace and the kingdom of glory.

235. What do we ask in this Petition?

We ask that God would graciously grant us true faith and godly life, that He would extend His kingdom of grace on earth, and hasten the advent of His kingdom of glory.

442) John 3, 5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

443) Matt. 9, 38. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.

444) Luke 12, 32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

B. H. Acts 4, 24—30. (Mission prayer.)

The Third Petition.

236. Which is the Third Petition?

Thy will be done on earth as it is in heaven.

237. What does this mean?

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also.

238. How is this done?

When God breaks and hinders every evil counsel and will which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and preserves us steadfast in His Word and faith unto our end. This is His gracious and good will.

239. What is the good and gracious will of God?

All that He would do by us according to His promise, and all that we are to do, forbear, or suffer according to His good pleasure.

240. What evil counsel and will is opposed to this will of God?

The will of the devil, the world, and our flesh.

445) 1 Pet. 5, 8. The devil, as a roaring lion, walketh about, seeking whom he may devour.

446) 1 John 2, 15—17. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.

241. What, then, do we here ask of God?

That He would break and hinder such evil counsel and will, and strengthen and preserve us steadfast in His Word and faith, so that we, even as the angels in heaven, may gladly do His will, and in all sufferings remain faithful unto our end.

Rom. 16, 20. The God of peace shall bruise Satan under your feet shortly.

447) 1 Pet. 1, 5. Ye are kept by the power of God through faith unto salvation.

448) Phil. 1, 6. He which hath begun a good work in you will perform it until the day of Jesus Christ.

The Fourth Petition.

242. Which is the Fourth Petition?

Give us this day our daily bread.

243. What does this mean?

God gives daily bread indeed without our prayer, also to all the wicked; but we pray in

this petition that He would lead us to know it, and to receive our daily bread with thanksgiving.

244. What, then, is meant by "daily bread"?

Everything that belongs to the support and wants of the body, such as food, drink, clothing, shoes, house, home, field, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like.

245. Why do we Christians ask for daily bread, though God gives it even to all the wicked who do not ask it in prayer?

In order that God would lead us to know it as His gift, so that we may receive it with thanksgiving.

449) Matt. 5, 45. He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

450) Ps. 145, 15. 16. The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing.

B. H. Luke 5, 1—7. Peter's draught of fishes.

246. Why do we say "*our* bread"?

Because we should not be desirous of bread which would not honestly be coming to us, and because we should also pray for our neighbor and communicate unto him.

451) 2 Thess. 3, 10—12. If any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we com-

mand and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread.

452) Is. 58, 7. Deal thy bread to the hungry.

247. Why do we say *"daily"* and *"this day"*?

Because to have what we need each day should be sufficient unto us, and because it is foolish and heathenish to torture ourselves with care for the future.

453) Prov. 30, 7—9. Two things have I required of Thee; deny me them not before I die: Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

454) 1 Tim. 6, 8. Having food and raiment, let us be therewith content.

455) Matt. 6, 33. 34. Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

456) Ps. 127, 2. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so He giveth His beloved sleep.

B. H. Luke 12, 15—21. The man whose ground had brought forth plentifully.

The Fifth Petition.

248. Which is the Fifth Petition?

And forgive us our trespasses, as we forgive those who trespass against us.

249. What does this mean?

We pray in this petition that our Father in heaven would not look upon our sins, nor on their

account deny our prayer; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace; for we daily sin much and indeed deserve nothing but punishment. So will we also heartily forgive and readily do good to those who sin against us.

250. What do we ask in this Petition?

That the Father in heaven would not look upon our sins, nor impute them unto us, but graciously, for Christ's sake, forgive them.

457) Luke 15, 21. Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.

251. What special cause have we for praying thus?

We are worthy of none of the things for which we pray, neither have we deserved them; for we daily sin much and indeed deserve nothing but punishment.

458) Ps. 19, 12. Who can understand his errors? Cleanse Thou me from secret faults.

252. What do we promise in grateful acknowledgment of the forgiveness received?

We will also heartily forgive those who offend us, and readily do good to those who sin against us.

459) Matt. 5, 23. 24. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

253. Can any one who will not forgive his neighbor obtain forgiveness of God?

Never; he will rather, by saying the Fifth Petition, invoke upon himself the wrath of God.

460) Mark 11, 25. 26. When ye stand praying, forgive if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

461) Matt. 5, 25. 26. Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing.

B. H. Matt. 18, 23—35. The wicked servant.

The Sixth Petition.

254. Which is the Sixth Petition?

And lead us not into temptation.

255. What does this mean?

God indeed tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world, and our flesh may not deceive us, nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome, and obtain the victory.

256. How many kinds of temptations are there?

Two kinds, temptation for good and temptation for evil.

257. Wherein does temptation for good consist?

In this, that God tries His children in order to purify and strengthen their faith.

John 6, 5. 6. Jesus saith unto Philip, Whence shall we buy bread that these may eat? And this He said to prove him; for He Himself knew what He would do.

B. H. Gen. 22, 1—19. Abraham. — Mark 7, 25—30. The Syrophenician woman.

258. Wherein does temptation for evil consist?

In this, that the devil, the world, and our flesh would deceive or seduce us into misbelief, despair, and other great shame and vice.

462) James 1, 13. 14. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust and enticed.

463) 1 Pet. 5, 8. 9. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith.

464) Matt. 18, 6. 7. Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!

465) Prov. 1, 10. My son, if sinners entice thee, consent thou not.

B. H. Gen. 3, 1—6. The temptation in Paradise. — Matt. 4, 1—11. Temptation of Christ. — John 13, 2. The devil. — Gen. 4, 13, and Matt. 27, 4. 5. Cain and Judas despairing. — Luke 22, 54. 55. Peter in the high priest's house.

259. What, then, do we ask in this Petition?

That God would guard us, so that temptation may not come upon us, or, if He permit it to come, that He would strengthen and preserve us, so that we may finally overcome, and obtain the victory.

466) 1 Cor. 10, 13. God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

467) Eph. 6, 13. Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

The Seventh Petition.

260. Which is the Seventh Petition?

But deliver us from evil.

261. What does this mean?

We pray in this petition, as the sum of all, that our Father in heaven would deliver us from every evil of body and soul, property and honor, and finally, when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven.

262. What do we finally ask here?

That God would entirely spare us from many evils, or that, when He has afflicted us with a cross, He would either take it from us, or help us to bear it, and turn it to our benefit, and that He would finally, by a blessed end, wholly deliver us from all evil.

468) Ps. 91, 10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

469) Acts 14, 22. We must through much tribulation enter into the kingdom of God.

470) Hebr. 12, 6. Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

471) Job 5, 19. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.

472) 2 Tim. 4, 18. The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom.

473) Luke 2, 29—32. Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of Thy people Israel.

474) Phil. 1, 23. I have a desire to depart and to be with Christ, which is far better.

The Conclusion.

263. Which is the Conclusion of the Lord's Prayer?

For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

264. What is meant by the word "Amen"?

That I should be certain that these petitions are acceptable to our Father in heaven, and heard; for He Himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, yea, yea, it shall be so.

265. What do we by this Conclusion avow to our Heavenly Father?

That He alone is the Lord and King with whom we should seek help; that He alone has

the power to grant our petitions, and that, likewise, all glory, honor, and praise accruing therefrom shall be His alone.

266. Why may we be certain that our petitions are acceptable to Him, and heard?

Because He Himself has commanded us so to pray, and has promised to hear us.

267. Whence is it that many complain of their prayers being unheard?

Because they ask foolish or hurtful things, or prescribe to God the time and manner when and how He should help; or because under the weight of tribulation they do not at once observe the helping hand of God.

Matt. 20, 20—23. Then came to Him the mother of Zebedee's children with her sons, worshiping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father.

268. Does, then, God really hear every proper prayer?

Yes, but in His own manner and at His appointed time.

475) 2 Cor. 12, 9. My grace is sufficient for thee; for My strength is made perfect in weakness.

476) John 2, 4. Mine hour is not yet come.

477) Is. 54, 7. 8. For a small moment have I forsaken thee; but with great mercies I will gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer.

PART IV.

The Sacrament of Holy Baptism.

269. What do we mean by a Sacrament?

A sacred act, ordained by God, wherein He by certain external means, connected with His word, offers, conveys, and seals unto men the grace which Christ has merited.

270. How many Sacraments are there?

Two, Holy Baptism and the Lord's Supper.

First, What Baptism Is.

271. What is Baptism?

Baptism is not simple water only, but it is the water comprehended in God's command and connected with God's word.

272. Which is that word of God?

Christ, our Lord, says in the last chapter of Matthew: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

273. Why is Baptism not simple water only?

Because it is instituted by God and thus comprehended in God's command, and because it is to be performed in the name of the Father, and of the Son, and of the Holy Ghost, and is thus connected with God's word.

274. Who, then, instituted Holy Baptism?

God Himself; for Christ, our Lord, in the last chapter of Matthew, charged His Church to baptize all nations.

478) Matt. 28, 18—20. All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world.

Luke 3, 2. 3. John 1, 33. John's baptism.

275. Who is to administer Baptism?

Ordinarily the called ministers of Christ, but in cases of necessity, every Christian.

479) 1 Cor. 4, 1. Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God.

276. What is the meaning of the word "baptize"?

Applying water by washing, pouring, sprinkling, or immersing.

480) Mark 7, 4. And when they (the Pharisees) come from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

481) Acts 22, 16. Arise, and be baptized, and wash away thy sins.

482) Matt. 3, 11. He shall *baptize* you with the Holy Ghost and with fire. (Comp. Acts 2, 16. 17. Note the word *"pour out."*)

277. What is baptizing in the name of the Father, and of the Son, and of the Holy Ghost?

It is receiving into communion with the Triune God by Baptism according to Christ's command.

278. Who is to be baptized?

All nations, that is, all human beings, young and old.

279. Are, then, all men to be baptized without distinction?

No; those who can be instructed are to be baptized after they have been previously instructed in the principal doctrines of the Christian religion; but little children should be baptized when they have been born within the Christian Church, or are brought to Baptism by those who have authority over them.

483) Mark 16, 15. 16. Preach the Gospel to every creature. He that believeth and is baptized shall be saved.

280. How do you prove that infants also are to be baptized?

1. They, too, are included in "all nations." 2. They are flesh born of the flesh, and are, therefore, in need of regeneration. 3. In little children regeneration can ordinarily be wrought by Baptism only. 4. Little children also can believe.

484) Mark 10, 13—15. And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

485) John 3, 5. 6. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh.

486) Matt. 18, 6. Whoso shall offend one of these little ones which believe in Me, it were better for him

that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

B. H. Acts 16, 15. Lydia and her household.—Acts 16, 33. The keeper of the prison at Philippi and all his.

281. For what purpose have sponsors been introduced?

They are to testify that the children have been properly baptized, and also to assist in caring for their Christian education, and to pray for them.

487) Matt. 18, 16. In the mouth of two or three witnesses every word may be established.

Secondly, What Baptism Gives or Profits.

282. What does Baptism give or profit?

It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

283. Which are such words and promises of God?

Christ, our Lord, says in the last chapter of Mark: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

284. What three great things, then, does Baptism give or work?

1. It works forgiveness of sins; 2. it delivers from death and the devil; and 3. it gives eternal salvation.

488) Gal. 3, 26. 27. Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

489) Acts 2, 38. Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins.

490) 1 Cor. 15, 55—57. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.

491) Col. 1, 12—14. Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins.

492) 1 Pet. 3, 20. 21. The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.

285. But has not Christ by His suffering and death redeemed us from all sins, from death, and from the power of the devil, and merited eternal salvation for us?

Certainly; but Holy Baptism is the means whereby the Holy Ghost makes all these great things our own.

493) 1 Cor. 6, 11. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

286. To whom does Baptism give all this?

To all who believe it, as the words and promises of God declare: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

287. But why does not Christ, our Lord, say: "He that believeth not *and is not baptized* shall be damned"?

Because it is unbelief only that damns; and though saving faith cannot exist with the contempt of Baptism, it can exist with the lack of Baptism.

494) Luke 7, 30. The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Thirdly, What the Power of Baptism Is.

288. How can water do such great things?

It is not the water indeed that does them, but the word of God which is in and with the water, and faith which trusts such word of God in the water. For without the word of God the water is simple water, and no baptism. But with the word of God it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter third:

By the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior, that, being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.

289. Has water by itself the power to do such great things?

No; it is not mere water indeed that does them.

290. How is it, then, that by the water of Baptism forgiveness of sins, deliverance from death and the devil, and eternal salvation are obtained?

The word of God which is in and with the water conveys these great things into Baptism; for without the word of God the water is simple water, and no baptism; but faith, which trusts such word of God in the water, takes them out of Baptism and appropriates them unto itself.

495) Eph. 5, 25. 26. Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word.

291. Why do the Scriptures call Baptism the washing of regeneration and renewing of the Holy Ghost?

Because the Holy Ghost in Baptism works faith and, therewith, new spiritual life.

Fourthly, What Baptism Signifies.

292. What does such baptizing with water signify?

It signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

293. Where is this written?

St. Paul says, Romans, chapter sixth: We are buried with Christ by baptism into death, that, like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

294. What is the old Adam?

Our entire sinful depravity, which has come upon us by the fall of Adam and is ours by birth.

496) Eph. 4, 22. Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

295. How is this old Adam to be drowned in us?

By daily contrition and repentance, whereby we withstand the evil desires and suppress them.

497) Gal. 5, 24. They that are Christ's have crucified the flesh with the affections and lusts.

296. What is the new man?

The new spiritual being and life created in us by the washing of regeneration.

498) 2 Cor. 5, 17. If any man be in Christ, he is a new creature.

297. How is this new man to come forth and arise?

As we from day to day walk and grow before God in true faith and good works.

499) Eph. 4, 24. Put on the new man, which after God is created in righteousness and true holiness.

298. How does Baptism signify the daily drowning of the old man and coming forth of the new man?

By Baptism we are made partakers of Christ. Even as He has buried our sins, so we, too, may and should daily bury and shun them; and as He is risen from the dead and lives, even so we, too, may and should daily walk in newness of life.

299. What else should especially induce us to live and walk in true holiness?

Our baptismal vow, since in Baptism we have renounced the devil and all his works and all his pomp, and promised to serve the Triune God, and Him only.

PART V.

The Office of the Keys, and Confession.

300. What is the Office of the Keys?

It is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent as long as they do not repent.

301. Where is this written?

Thus writes the holy Evangelist John, chapter twentieth: The Lord Jesus breathed on His

disciples, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

302. Why is the Office of the Keys called a peculiar church power?

Because it is not a temporal, but a spiritual power, which Christ has given to His Church on earth and, more particularly, to every local congregation.

500) Matt. 16, 19. I will give unto thee the keys of the *kingdom of heaven.*

501) John 20, 21. Then said Jesus to them again, Peace be unto you. As My Father hath sent Me, even so send I you.

502) Matt. 18, 17. 18. 20. If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. For where two or three are gathered together in My name, there am I in the midst of them.

503) 1 Pet. 2, 9. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.

303. What does this power comprise?

Being the power of the Word, it comprises the power to preach the Gospel and to administer the Sacraments, especially, the power to remit and to retain sins.

504) Matt. 28, 18—20. And Jesus came and spake unto them, saying, All power is given unto Me in

heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world.

505) Matt. 16, 19. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

304. Why, then, is this power called the Office of the Keys?

Because by the remission of sins heaven is opened, and by the retention of sins heaven is closed.

305. Whose sins are to be remitted, and whose are to be retained?

The sins of penitent sinners, that is, of those who repent of their sins and believe in Jesus Christ, are to be remitted; the sins of the impenitent are to be retained as long as they do not repent.

506) Acts 3, 19. Repent ye therefore, and be converted, that your sins may be blotted out.

507) Ps. 51, 17. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.

508) Acts 16, 31. Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.

B. H. David. The penitential Psalms. — Luke 18, 13. The publican. — Luke 15, 11—24. The prodigal son. — Matt. 26, 75. Peter.

306. In what manner are Christian congregations to exercise the public administration of the Office of the Keys?

By choosing and calling special ministers of the Word, who are in their name to perform the functions of this office.

509) 1 Cor. 4, 1. Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God.

510) 2 Cor. 2, 10. If I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ.

511) Acts 20, 28. Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the Church of God, which He hath purchased with His own blood.

307. What, then, do you believe according to these words?

I believe that when the called ministers of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent of their sins and are willing to amend, this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself.

308. What do you believe in general according to these words?

I believe that whatever the called ministers of Christ deal with us by His divine command is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself.

309. In what particular cases is this of such validity and certainty?

When they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent of their sins and are willing to amend.

310. In what manner is excommunication from the Christian Church to be performed?

In this manner: When an offender has been duly admonished according to Christ's precept and established order, and nevertheless remains impenitent, the congregation declares him a heathen man and a publican, and such judgment is publicly announced by the minister of Christ.

512) 1 Cor. 5, 13. Put away from among yourselves that wicked person.

513) Matt. 18, 15—17. If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. (*Grades of admonition.*)

311. How is an excommunicated person to be dealt with when he shows himself penitent?

If he confesses his sin to the congregation and promises to amend, the congregation is to receive him as a brother, and the called minister should make public announcement thereof. For excommunication is not intended for the perdition, but for the salvation, of the soul.

514) 2 Cor. 2, 6—8. 10. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him. To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ.

How the Unlearned Should be Taught to Confess.

312. What is Confession?

Confession embraces two parts: one is that we confess our sins; the other, that we receive absolution, or forgiveness, from the confessor, as from God Himself, and in no wise doubt, but firmly believe, that by it our sins are forgiven before God in heaven.

515) 1 John 1, 8. 9. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

313. Do hypocrites also, who with the mouth confess their sins, but are impenitent at heart, receive forgiveness of sins?

No; for they do not accept the grace of God offered also to them in absolution.

516) Is. 26, 10. Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

314. What sins should we confess?

Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer; but before the confessor we should confess those sins only which we know and feel in our hearts.

315. How should we confess before *God?*

Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Fifth Petition of the Lord's Prayer and in General Confession.

517) Ps. 19, 12. Who can understand his errors? Cleanse Thou me from secret faults.

518) Prov. 28, 13. He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.

316. Should not a Christian also confess his sin to his neighbor whom he has offended and grieved, and ask his pardon?

Yes; for he who is not willing to do this thereby clearly shows that before God also he is not truly penitent of his sin.

519) James 5, 16. Confess your faults one to another.

520) Matt. 5, 23. 24. If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

317. But how is it with confession before the confessor?

No one should indeed be forced or urged to private confession; but in it a Christian obtains the comfort that to him especially absolution is pronounced, and on such occasion he may ask remission of such particular sins as may above others weigh upon his heart and burden his conscience.

521) Matt. 9, 2. Son, be of good cheer; thy sins be forgiven thee.

522) 2 Sam. 12, 13. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto

David, The Lord also hath put away thy sin; thou shalt not die.

523) Matt. 3, 5. 6. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

318. What instruction does Dr. Luther give us for examining ourselves before confession?

Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any person by word or deed; whether you have stolen, neglected, or wasted aught, or done other injury.

319. What are the words of the General Confession?

O Almighty God, merciful Father, I, a poor, miserable sinner, confess unto Thee all my sins and iniquities with which I have offended Thee and merited temporal and eternal punishment. I am heartily sorry for them and sincerely repent of them, and I pray Thee, for the sake of Thine infinite mercy and of the holy, innocent, and bitter sufferings and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being.

PART VI.

The Sacrament of the Altar.

320. By what other names is this Sacrament known?

The Lord's Table, the Breaking of Bread, the Lord's Supper, the Holy Supper, the Eucharist, Holy Communion.

524) 1 Cor. 10, 21. Ye cannot be partakers of the Lord's table and of the table of devils.

525) Acts 2, 42. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

526 a) 1 Cor. 11, 20. When ye come together therefore into one place, this is not to eat the Lord's Supper.

526 b) 1 Cor. 11, 24. And when He had given thanks, He brake it.

527) 1 Cor. 10, 17. For we, being many, are one bread and one body; for we are all partakers of that one bread.

First, What the Lord's Supper Is.

321. What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.

322. Where is it so written?

The holy Evangelists, Matthew, Mark, Luke, and St. Paul, write thus:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is

my body, which is given for you. This do in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in my blood, which is shed for you for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me.

Matt. 26, 26—28. Mark 14, 22—24. Luke 22, 19. 20. 1 Cor. 11, 21—25.

323. Why are these words of institution found four times in the Scriptures?

That they may be unto us all the more clear, sure, and important.

324. Who has ordained and instituted this Sacrament?

Our Lord Jesus Christ, the God-man, who is true, all-wise, and almighty.

528) Ps. 33, 4. The Word of the Lord is right; and all His works are done in truth.

529) Eph. 3, 20. 21. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church.

325. Which are the visible, external signs in this Sacrament?

Bread, prepared of flour, and wine, of the fruit of the vine.

326. What does Christ give us under these external signs in the Holy Supper?

In, with, and under the bread He gives us His true body; in, with, and under the wine He gives us His true blood.

327. Why is it inadmissible to take the words, "This is my body," and, "This is my blood," in an improper or figurative sense?

1. Because Christ expressly says that He distributes to us that body which is given for us, and that blood which is shed for us.

2. Because, furthermore, St. Paul expressly says: [530] "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10, 16; and: [531] "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the *body* and *blood* of the Lord." 1 Cor. 11, 27.

3. Because they are the words of institution of a divine ordinance, and words of a divine testament.

For these reasons we must take these words just as they read.

532) Mark 14, 24. This is My blood of the new testament.

533) Gal. 3, 15. Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.

328. Do bread and wine remain in the Lord's Supper, or are they changed into the body and blood of Christ?

They are not changed, but remain; for St. Paul expressly teaches that while the Lord's Supper is being eaten and drunk, the bread is still bread, and the wine is still wine.

534) 1 Cor. 11, 26. 28. As often as ye eat this bread and drink this cup, ye do show the Lord's death till He

come. But let a man examine himself, and so let him eat of that bread and drink of that cup.

1 Cor. 10, 16. See Qu. 327, 2.

329. For what use does Christ, our Lord, give us Christians His body and blood under the bread and wine?

To eat and to drink; not *only* to eat, as if, in distributing and eating Christ's body, His blood, too, were distributed and received; neither for adoration; nor as an unbloody sacrifice for the sins of the living and the dead.

535) Matt. 26, 27. Drink ye all of it.

536) Mark 14, 23. And they all drank of it.

537) Hebr. 10, 14. 18. For by one offering He hath perfected forever them that are sanctified. Now where remission of sins is, there is no more offering for sin.

330. What manner of eating and drinking takes place in the Holy Supper?

Not only natural, nor only spiritual, but *sacramental* eating and drinking; that is, the earthly elements, bread and wine, and the heavenly gifts, Christ's body and blood, are at the same time taken with the mouth of the body, but the former in a natural, the latter in a supernatural manner.

331. What does Christ, our Lord, enjoin when He says: "This do in remembrance of Me"?

That this Sacrament should forever be administered in His Church, and under the consecrated bread and wine His body be eaten and His blood be drunk.

538) 1 Cor. 11, 26. As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.

332. When only is our Supper truly the Lord's Supper?

When it is administered according to Christ's institution.

333. Are we to receive the Lord's Supper but once, as we do Holy Baptism?

No; we should receive it frequently; and hereto we should be prompted by Christ's command and promise, and by the trouble that lies heavy upon us.

1 Cor. 11, 26. See Qu. 331.

Acts 2, 42. See Qu. 320.

539) Matt. 11, 28. Come unto Me, all ye that labor and are heavy laden, and I will give you rest.

Secondly, of the Benefit of the Lord's Supper.

334. What is the benefit of such eating and drinking?

That is shown us by these words, "Given, and shed for you for the remission of sins"; namely, that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

335. What words teach us that such eating and drinking is of benefit to us?

The words, "Given, and shed for you for the remission of sins."

336. What do these words tell us?

That unto every one who eats and drinks Christ here gives, as a seal of the remission of his sins, that same body and blood wherewith He, upon the cross, earned and procured the forgiveness of sins.

337. But how do these words speak of life and salvation?

"Where there is forgiveness of sins, there is also life and salvation."

338. For what purpose, then, do we approach the Lord's Table?

Chiefly for the strengthening of our faith in the forgiveness of our sins through our Lord Jesus Christ; for our furtherance in holiness of life; and also in testimony of the communion of faith.

1 Cor. 10, 17. See Qu. 320.

Thirdly, of the Power of the Lord's Supper.

339. How can bodily eating and drinking do such great things?

It is not the eating and drinking, indeed, that does them, but the words here written, "Given, and shed for you for the remission of sins"; which words, beside the bodily eating and drinking, are as the chief thing in the Sacrament; and he that believes these words has what they say and express, namely, the forgiveness of sins.

340. Has bodily eating and drinking in itself the power of doing such great things?

No; it is not the eating and drinking, indeed, that does them.

341. How is it, then, that by bodily eating and drinking forgiveness of sins, life, and salvation are obtained?

It is because by virtue of these words, "Given, and shed for you for the remission of sins," these great things are contained and offered in the Holy Supper. These words, therefore, are, beside the bodily eating and drinking, as the chief thing in the Sacrament.

342. Does every one receive this benefit?

No; although every one to whom the Sacrament is imparted according to Christ's institution receives the body and blood of Christ under the bread and wine, yet only he receives the benefit who believes the word of promise, "Given, and shed for you for the remission of sins."

Fourthly, of the Salutary Use of the Lord's Supper.

343. Who, then, receives such Sacrament worthily?

Fasting and bodily preparation is, indeed, a fine outward training; but he is truly worthy and well prepared who has faith in these words, *"Given, and shed for you for the remission of sins."*

But he that does not believe these words, or

doubts, is unworthy and unprepared; for the words, *"For you,"* require all hearts to believe.

344. Why is it proper that we should particularly consider the true worthiness of a communicant?

Because St. Paul expressly admonishes us: "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11, 28. 29.

345. Wherein does true worthiness consist?

Only and solely in faith in these words: "Given, and shed for you for the remission of sins."

346. Can any one render himself worthy by his own preparation, thoughts, and works?

No; to appear with modesty and reverence at the Lord's Table is, indeed, due decency and a praiseworthy custom, but withal no more than an external thing of which even an unbeliever is capable.

347. But who is unworthy and unprepared?

He who does not believe, or doubts, the words, "Given, and shed for you for the remission of sins." For the words, "For you," require all hearts to believe.

348. How should he who would eat this bread and drink this cup examine himself?

He should examine, 1. whether he truly repent of his sins; 2. whether he believe in Jesus

Christ; 3. whether he have the good and earnest purpose with the aid of God the Holy Ghost henceforth to mend his sinful life.

See Christian Questions in Small Catechism.

349. May those who are weak of faith approach the Lord's Table?

Yes, indeed; they especially should come to the Lord's Supper, that their weak faith may grow stronger.

540) Mark 9, 24. Lord, I believe; help Thou mine unbelief.

541) Ps. 22, 26. The meek shall eat and be satisfied.

542) Is. 42, 3. A bruised reed shall He not break, and the smoking flax shall He not quench.

543) John 6, 37. Him that cometh to Me I will in no wise cast out.

350. To whom must the Lord's Supper be denied?

1. To such as are known to be ungodly and impenitent, since they would eat and drink damnation to themselves; 2. to the heterodox, since the Holy Supper is a token and testimony of the unity of faith; 3. to such as have given offense and not yet made amends; 4. to such as are not able to examine themselves, as, for example, children, and persons lying in a state of unconsciousness.

544) Matt. 7, 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine.

545) Acts 2, 42. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

546) Matt. 5, 23. 24. Therefore, if thou bring thy gift to the altar, and there rememberest that thy

brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

1 Cor. 11, 28. 29. See Qu. 344.

351. What custom is therefore observed among us?

The custom of admitting to the Sacrament those only who have been previously explored. Hence also those who are contemplating their first communion do previously and in the presence of the congregation render account of their faith, and profess adherence to the orthodox Church. (*Confirmation.*)

547) Rev. 2, 10. Be thou faithful unto death, and I will give thee a crown of life.

548) Rev. 3, 11. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown.

The Lord's Prayer.

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom and the power and the glory forever and ever. Amen.

The Evangelical Lutheran Church.

The Lutheran Church is not a new Church, founded by Martin Luther, but is the old, original Christian Church, which came into existence on the Day of Pentecost. Luther did not create a new religion, but restored to its purity the Gospel of Jesus Christ. The name Lutheran was given to our Church by its enemies. The full name by which we are known is Evangelical Lutheran. ("Evangelical" means true to the Gospel.)

The Lutheran Church in North America comprises various synods. The body to which we belong is incorporated as "The Evangelical Lutheran Synod of Missouri, Ohio, and Other States." It was founded in 1847; its first president was Dr. Carl Ferdinand William Walther. It is divided into Districts, covering the United States, Canada, Brazil, and Argentina. It maintains many preparatory colleges and two seminaries, one in St. Louis, Mo., the other at Springfield, Ill., also two normal schools, for the education of teachers in Christian day-schools, upon which this Synod lays great stress. In St. Louis is also located its own printing establishment, Concordia Publishing House.

The Missouri Synod carries on mission-work at home and abroad — at home, among the Negroes, Indians, deaf-mutes, immigrants, and Jews; also city missions. In heathen lands the work is centered in India and China.

Its charitable activities are shown by many institutions of mercy, orphanages, hospitals, homes for the aged, and home-finding societies for children.

The organization of its young people is called the Walther League.

KFUO, "The Gospel Voice," its radio broadcasting station, is at St. Louis, Mo.

God's Word and Luther's doctrine pure
Shall to eternity endure.

Creeds, or Confessions.

The Ecumenical (or Universal) Creeds, which are accepted by the whole Christian Church throughout the world, are: —

1. The Apostles' Creed;
2. The Nicene Creed;
3. The Athanasian Creed.

The Confessions of the Evangelical Lutheran Church are, in addition to the above: —

1. The Augsburg Confession;
2. The Apology of the same;
3. The Smalcald Articles;
4. The Small Catechism of Luther;
5. The Large Catechism of Luther;
6. The Formula of Concord.

These six confessions and the Ecumenical Creeds form the Book of Concord.

Our English Bible.

The Old Testament was written in Hebrew and t' New Testament in Greek. Our English Bible is a tra lation from the Hebrew and the Greek. The Eng Bible which is in ordinary use is called the Autho Version, or King James Version. It is a trans made by a body of learned men and publis England in 1611, during the reign of James I.

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